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Pro-Slavery.

BLACK DEMOCRACY.

[Extract from STEPHEN ARNOLD DOUGLAS'S Speech, at Ottawa, Ill., Aug. 21.]

WE are told by Lincoln that he is utterly opposed to the Dred Scott decision, and will not submit to it, for the reason, as he says, that it deprives the negro of the rights and privileges of citizens. That is the first and main reason, he says, for his warfare upon the Supreme Court of the United States, that it deprives the negro of the rights and privileges of citizenship. Now, I ask you, are you in favor of conferring upon the negro the rights and privileges of citizenship? Do you desire to strike out of our State Constitution that clause which keeps slaves and free negroes out of the State, and allow the free negro to flow in and cover our prairies with his settlements? Do you desire to turn this beautiful State into a free negro colony, in order that when Missouri shall abolish slavery she can send us these emancipated slaves to become citizens and voters on an equality with you? If you desire negro citizenship—if you desire them to come into the State and stay with white men—if you desire to let them vote on an equality with yourselves—if you desire to make them eligible to office—to have them serve on juries and judge of your rights—then go with Mr. Lincoln and the Black Republicans in favor of negro citizenship. For one, I am opposed to negro citizenship in any form. I believe that this government was made on the white basis. I believe it was made by white men for the benefit of white men and their posterity forever, and I am in favor of confining the citizenship to white men, men of European birth and European descent, instead of conferring it upon Negroes and Indians, and other inferior races. But Mr. Lincoln, following the lead of the Abolition orators that came here and lectured in the basements of your churches and school-houses, reads the Declaration of Independence that all men are created free and equal, and then says: "How can you deprive the negro of that equality which God and the Declaration of Independence awards to him?" He and they maintain that negro equality is guaranteed by the laws of God, and reasserted in the Declaration of Independence. If they think so, they ought thus to say and thus to vote.

I do not question Mr. Lincoln's conscientious belief that the negro was made his equal, and hence is his brother. For my own part, I do not regard the negro as my equal, and I positively deny that he is my brother, or any kin to me whatever. But he has learned Lovejoy's Catechism, and can repeat it as well as Farnsworth, and could receive baptism from Father Giddings or Fred. Douglass in Abolitionism. He holds that the negro was endowed with equality by the Almighty, and hence that no human power alone can deprive him of those rights which the Almighty has guaranteed to him. I do not believe the Almighty ever intended the negro to be the equal of the white man. If he did, he has been a long time demonstrating the fact (laughter). For six thousand years the negro has been a race upon the earth, and during that whole six thousand years—in all latitudes and climates wherever the negro has been—he has been inferior to whatever race adjoined him. The fact is, he belongs to an inferior race, and must occupy an inferior position. I do not hold that merely because the negro belongs to an inferior race, therefore he ought to be a slave. By no means can such a conclusion be drawn. On the contrary, I do hold that humanity and Christianity both require that the negro should have and enjoy every right, every privilege, every immunity, consistent with the safety of the society in which he lives. On that point, I presume, there can be no diversity of opinion. You and I are bound to extend to every inferior dependent being every right, every privilege, and every facility and immunity, consistent with the public good.

Then the question arises what rights and privileges are consistent with the public good? That is a question which each State and each Territory must decide for itself. Illinois has decided that question for herself. We, in Illinois, have provided that the negro shall not be a slave. We have also provided that he shall not be a citizen, but we protect him in his civil rights—in his life—in his person—in his property—while we deprive him of any political right whatsoever, and refuse to treat him on an equality with the white man. That policy of Illinois is satisfactory to me. If it were to the Republicans, then there would be no question upon the subject. But the Republicans say that the negro ought to be made a citizen; and when he becomes a citizen, he becomes your equal in all rights and privileges of citizenship. They assert that the Dred Scott decision is wicked and monstrous because it denies that a negro is or can be a citizen under the Constitution. Now I hold that Illinois had a right to abolish and prohibit slavery as she did, but I hold that Kentucky has the same right to continue and protect slavery that Illinois has to abolish it. I hold that New York had as much right to abolish slavery as Virginia has to continue it. I hold that each and every State of this Union is a sovereign power, with the right to do as it pleases upon this question of slavery, and all domestic institutions. But slavery is not the only domestic relation that comes up in this controversy. The question is far more important to you, What shall be done with the free negro? We have settled the slavery question as far as we are concerned; we have prohibited it in Illinois forever. In doing so, I think we have done wisely, and there is no man in the State who would be more strenuous in his opposition to the introduction of slavery than I would. But when we have settled it for ourselves, we have exhausted all our power over that subject—we have done our whole duty; we have no right to go further, but we must leave each and every other State to decide for itself beyond our limits. Then the question arises, what shall be our policy in regard to free negroes? We have said they shall not vote. The State of Maine says free negroes may vote. Maine is a sovereign State, and has the power to regulate the qualifications within her limits. While I would not be in favor of conferring the rights of citizenship upon free negroes in our own State, yet I shall not quarrel with the State of Maine because it differs from me in opinion. Let Maine take care of her own negroes and let Illinois alone, and we will let the State of Maine alone. So with the State of New York. She allows the free negro to vote and hold office, provided he owns $250 worth of property, but not otherwise. While I would make no distinction between a negro who held property and one who did not, yet if the sovereign State of New York adjudges to make that distinction, it is her business and not mine. I will not quarrel with her if she does this. She may do as she pleases upon this question, and mind her own business, and we will do the same.

AN ITEM FOR ABOLITIONISTS.—There are as many slaves within the folds of the Church in the South, in proportion to the population, as there are white persons, and more in proportion to numbers than there are of the white population at the North.

Connected with the Methodist Church South are	200 000
Methodists, North, in Virginia and Maryland	15 000
Missionary and Hard Shell Baptists	175,000
Old School Presbyterians	12 000
New School Presbyterians, supposed	6,000
Cumberland Presbyterians	20 000
Protestant Episcopalians	7 000
Campbellites or Christian Church	10 000
All other sects combined	20 000
Total colored membership South	465 000

It is a safe calculation to say that *three* for every *one* connected with the Churches attend Divine service on the Lord's day. In the extreme Southern States there are more, for the owners and overseers require them, in many instances, to turn out to preaching generally. Then the 465,000, multiplied by three, gives us *one million three hundred and ninety-five thousand* slaves in attendance on Divine service in the South every Sabbath.

Millions of dollars have been spent and hundreds of valuable lives lost in the attempt to evangelize Africa, and yet *slavery*—the abhorred, cursed and reviled institution of slavery—has brought five times the number of negroes into the Church than all the missionary operations of the world combined. Slavery has tamed, civilized, *Christianized*, if you please, the brutal negroes brought to this country by New England *kidnappers*; it has elevated them, physically, morally and mentally, and therefore it has proved a blessing to the negro race. And this day the several Christian denominations in the South are doing more for the souls and bodies of the colored race than all the freedom-shriekers, Free-Soilers and Abolitionists out of hell!—and, unfortunately for the peace of Jerusalem, and the good of the colored race, there are too many of them out of the infernal regions! —*Knoxville (Tenn.) Whig.*

DRED SCOTT LAW.—*The Courier* says that the Supreme Court of Errors reversed one of the points decided by the Superior Court, when held by Chief-Justice Daggett, about negro citizenship. That is a mistake. All that the Court of Errors decided was a technical point, not made before Chief-Justice Daggett—leaving the great question unreversed. How the Court of Errors would have decided that question, had they acted on it, may be better determined by what that Court, by Chief-Justice Williams, decided in another case, some time afterwards, than by the guesses of *The Courier*. The Chief Justice (Williams), giving the opinion of the Court of Errors, said:

"Slaves cannot be said to be parties to that compact (the Constitution), or to be represented in it.

"So, too, by another article in the Constitution, *all colored persons* are excluded from the privilege of electors; it would seem as if such persons were considered as excluded from the social compact."

If excluded from the social compact, it would be difficult to make them out to be citizens.—*New Haven Register.*

Selections.

WEST INDIA EMANCIPATION.

LETTER FROM THE GOVERNOR OF THE WINDWARD ISLANDS.

GOVERNMENT HOUSE, BARBADOES,
9th January, 1858.

MY DEAR SIR: I willingly comply with your request that I should communicate to you the opinions I have formed as to the results of the abolition of slavery in the British West Indies, as well in their bearing on the civilization of the emancipated classes as on the general prosperity of the colonies. I do this the more readily because, being thoroughly persuaded that most erroneous opinions on this most important subject prevail generally both in Europe and America, I think that every possible assistance should be given to those who take the trouble to inquire into the actual condition of these colonies.

The errors to which I shall more especially advert are, first, the assertion that slave labor is cheaper than free; second, the charge of habitual indolence advanced against the Creoles of African descent, which has led, it is alleged, to the abandonment of the sugar estates and the consequent ruin of the proprietors.

On the first point, viz, the comparative cost of free and slave labor, I believe that little if any difference of opinion prevails among the proprietors of this island. It is, however, much to be regretted that the West India planters have more than once since the period of emancipation made formal complains to the Imperial Parliament, founded on their inability to compete in the production of sugar by free labor with the slave labor of foreign countries.

The object of the complainants doubtless was to obtain a continuance of the protective duties then levied upon foreign sugar. I can, however, state with confidence that many who at one time held the opinion that the increased production of sugar in Cuba was to be attributed to the cheapness of slave labor, have long since discovered their error. For my own part, I entertain no doubt that the productiveness of Cuba is to be mainly attributed to its rich virgin soil, on which ratooning can be carried on for many years with little labor. Land in that island is abundant and cheap, and labor is in great demand for clearing and preparing it for cultivation. It must be borne in mind that field labor is but one item among many in the cost of producing sugar. Other items, such as the maintenance of stock, lumber, manures, expenses of management, skilled workmen, casks, &c., must all be taken into account, and will be found to cost even more than the labor. But the most important item, perhaps, is the interest on invested capital. The expenses of a Barbadoes estate capable of making two hundred hogsheads of sugar, on an average, may be stated as follows:

Labor in the field and boiling-house	£1,200 sterling.
Other items mentioned above	1,900
Interest on capital, 8 per cent. on £30,000 sterling	2,400
	£5,100

The foregoing is a very full (I think an exaggerated) estimate of the cost of labor and other expenses, but the interest is not excessive. Money so invested ought to yield eight per cent., and the price estimated, £30,000, for an estate capable of yielding two hundred hogsheads, is below that at which late sales have been made. The estimate of labor and other expenses is based upon one furnished by two agricultural societies in this island, some years ago; but I shall have occasion, before I close this letter, to furnish you with the actual cost of labor on a well-managed estate, which shows it to be only £4 per hogshead. The other expenses ought, I think, to be reduced by twenty per cent. It is desirable that you should clearly understand the proportion which field labor bears to the total cost of a hogshead of sugar. I have made many inquiries as to the relative cost of production in other colonies in this government, which comprises Barbadoes, St. Vincent, Grenada, St. Lucia and Tobago. The rate of wages is about the same in all, except Tobago, where it is rather less. It varies from ten pence to one shilling for men, seven and one-half to ten pence for women, and sixpence for children. Task work prevails generally in this island. The wages are not higher in any of the leeward islands, and in some of them they are lower. In British Guiana and Trinidad, wages are considerably higher than in the other colonies, and the demand for labor is increasing. I do not believe that in any of the other colonies estates are worth anything like what they are in Barbadoes, and consequently they could all afford to give a much higher rate of wages. In Trinidad, as in Cuba, uncultivated land can be obtained from government at a very moderate price. The value of the products of a sugar estate, the expense of which I have stated above, may be estimated as follows: Two hundred hogsheads of sugar, averaging fifteen hundred weight net in England, at £25, £5,000; rum, molasses and provisions, £850; total, £5,850 sterling. You will perceive that wages might be considerably increased at present prices, without real estate experiencing any material decline. Such is the result of the cultivation of sugar by free labor.

Property, I need scarcely observe, has advanced in this island much beyond its value in the time of slavery. But what I desire to impress chiefly upon you is that where rich land, adapted to sugar cultivation, can be obtained cheap, as in Trinidad and Cuba, the price of labor is of secondary importance. Every effort will be used to obtain labor at any price; and with equal facilities for getting to market, the old plantations could no more compete with the new ones than your lands in New England with the rich virgin soils of the Mississippi Valley.

I have but little means of comparing the present cost of slave and free labor. I have no doubt, however, from what I have heard, that the slaves in Cuba are worked much harder than they were in the British West Indies, or than they now are in the United States. The fairest test, perhaps, of the comparative cost of slave and free labor is to compare the wages paid to the free laborer with the rate demanded by those who let out slaves to hire. The owners of slaves in Cuba are in the habit of hiring them in gangs, and I understand that the rate some years ago, when sugar was much lower in price, was $17 per month, which, allowing twenty-six working days, would be sixty-five cents per day, a rate far exceeding the price of free labor in any of the British colonies. I am not certain whether the food is provided by the owner, or by the persons hiring the slaves. On these points, I shall have further information ere long, but, as you intend to visit Havana, you will be able to make inquiries on the spot.

As to the relative cost of slave and free labor in this colony, I can supply you with facts, in which the most implicit reliance may be placed. They have been furnished to me by the proprietor of an estate containing three hundred acres of land, and situated at a distance of about twelve miles from the shipping port. The estate referred to produced, during slavery, equal on an average to one hundred and forty hogsheads of sugar of the present weight, and required two hundred and thirty slaves. It is now worked by ninety free laborers, sixty adults and thirty under sixteen years of age. Its average product during the last seven years has been one hundred and ninety-four hogsheads. The total cost of labor has been £770 16s or £3 19s 2d per hogshead of 1,700 pounds. The average of pounds of sugar to each laborer during slavery was 1,043 lbs., and during freedom 366 lbs. To estimate the cost of slave labor, the value of two hundred and thirty slaves must be ascertained, and I place them at what would have been a low average, 50 pounds sterling each, which would make the entire stock amount to £11,500. This, at six per cent. interest, which on such property is much too low an estimate, would give £960; cost of clothing, food and medical attendance I estimate at £3 10s—making £805; total cost, £1,495 or £10 1s per hogshead, while the cost of free labor on the same estate is under £4. The cost of maintenance of slaves is a point on which I have not been able to get any reliable information. The highest estimate I have had is £8; the lowest £3. It is a point of no importance now as far as these colonies are concerned, but in comparing the cost of free labor with slave in the present day, it is desirable to be accurate. I have been told that the average cost in Cuba is £30 per annum, and if so, there can be no doubt that this, added to the interest on the value of the slaves, would bring up the cost of labor to a much higher price than that given for free labor in any of the British colonies. I need scarcely remind you that the cost per head of slaves must be calculated on the entire population, men, women and children, a considerable per centage of which will furnish no labor in return.

It may interest you to know the comparative value of property in this island during slavery and freedom. The estate just referred to, containing 300 acres of land, was worth during slavery £50 per acre, or £15,000; and I have estimated the slaves round at £50 each, which would be £11,500. I am not aware what the compensation money amounted to per head in Barbadoes; but, I have no doubt, to £30 at least. After the award of compensation for the slaves, the estate was sold during the apprenticeship for £25,000, and was purchased a few years ago by the present proprietor for £30,000, which price I have no doubt he could obtain for it at any moment. It is proper that I should add that I have taken the estate, regarding which I have furnished you with the foregoing particulars, as furnishing a fair illustration of the comparative productiveness and cost of cultivation during slavery and freedom. I could multiply instances in which there have been similar results.

I shall now proceed to the consideration of the complaint against the Creoles of African descent that they are indolent, and that they have abandoned the sugar plantations. This is a subject involved in much greater difficulty than the one on which I have already treated. I admit that the planters generally in several of the British colonies would vehemently maintain the correctness of this charge. I am, however, bound to affirm that, after a most patient investigation, I have been unable to arrive at such a conclusion. There is no doubt that the condition of the laboring classes ought to be worse in Barbadoes than in any of the other colonies. In Barbadoes, land is exorbitantly dear, being worth, in small quantities, from $400 to $600 per acre. Wages are from ten pence to one shilling per day, as I have already stated. There are only five working days in the week, except during crop time. With all these disadvantages, the small proprietors in this island, holding less than five acres of land, increased in sixteen years from about 1,100 to 3,537. I doubt much whether such a proof of industrious habits could be furnished with regard to a similar class of laborers in any other country in the world. I adduce the above remarkable fact to prove that in this Island there has been no want of industry on the part of the Creoles of African descent. I think that in those colonies in which the sugar estates have been partially abandoned, we must look to other causes than the indolence of the laborers. In all those colonies land is abundant and comparatively cheap, and I need not remind any one acquainted with the settlement of land in America, whether in the United States or the British Provinces, that where land is cheap and abundant, labor will be dear and scarce. The poor Irish immigrant pursues exactly the same course in Canada which the Creole of African descent does in Guiana or Trinidad. He endeavors to get land of his own, and to become a proprietor instead of a laborer.

Unfortunately, the planters have never adopted a policy calculated to retain the Creoles on their plantations. Such, at least, is my opinion. A West Indian planter follows two occupations; he is an extensive agriculturalist, and likewise a manufacturer. In these capacities he requires a considerable capital to enable him to succeed. I believe that the most profitable employment for labor in the West Indies is the cultivation of the sugar cane, especially if prices anything like the present should be maintained. What, then, have been the inducements held out to the laborers to work upon the sugar plantations? In Barbadoes, I have explained already that wages have ranged from ten pence to one shilling per task, and that rate prevails generally, with the exception of Guiana and Trinidad. In addition to these wages, a small allotment of land is usually given, but a most uncertain tenure. The laborer may be ejected at any time on a few days' notice, and he is subjected to penalties for not working on the estate. I am fully convinced that the abandonment of the estates is owing more to the tenure on which alone the planters would lease land than to any other cause. It would have been a wise policy for a proprietor to have given leases of small allotments in perpetuity, redeemable by the full payment of the capital. It would have been the common interest of the laborer and proprietor that such land should be cultivated in canes, which the tenant would necessarily have to bring to the mill of the proprietor, and this would have tended to keep up a good understanding. Liberal wages would have induced such tenants to labor on the estate, which they could easily have done without interfering with their own cultivation. The rate of wages should be regulated by the price of sugar. If the laborers found that when high prices prevailed, their wages were increased in proportion, they would willingly submit to reduction during a period of low prices. The experience in some colonies, I regret to say, has been that wages have been reduced when the price of sugar has been low, but there has been no disposition to increase them in times of prosperity. It seems almost incomprehensible that labor should be diverted to so great an extent in the British colonies to the raising of provisions for which there is but a limited market, when it could be so much more profitably employed in the cultivation of the cane. The cause, however, can only be assigned to the insufficiency of the inducements held out to the laboring classes. My belief is, that whenever sufficient inducements are offered, labor can be obtained. I am not, however, of opinion, that high wages constitute the best kind of inducement. On the contrary, looking to the nature of the demand for labor, which, during the reaping and manufacture of the crop, is much greater than at any other time, I think that the true policy would be to encourage the industrious classes to combine labor on their own account with labor for the proprietors. The encouragement, which I believe would be sufficient, would be the concession of small allotments of land at fair rents, but on such a tenure as would render the laborer independent. It may be said that, if so situated, he would refuse to work for hire. But if, as I contend, the most valuable agricultural product is the sugar cane, the proprietor would be able to hold out a sufficient inducement to his tenants to labor, by furnishing them with facilities for the manufacture of their crop; and even viewing the case in the worst point of view for the proprietor, he would get an ample rent for his land. I ascribe the indolence of the Creole laborers, in a great degree, to the nature of their pursuits. They have not been enabled to raise on their own account any product for which there is any export demand. They have chiefly been engaged in the raising of provisions, for which there is only a local sale; and as increased production would cause a decline in price, there is no inducement to industry.

I cannot help thinking that the capitalists and laborers would have long since come to a satisfactory understanding, as to the terms on which the cultivation of the cane should be carried on, but for the facilities afforded to the former of obtaining labor by immigration from other countries. The effect of the immigration has been to render the proprietor to-day more independent of Creole labor and less willing to offer the necessary inducements. There is at present a very active demand for labor, owing to the high prices of sugar, which have recently prevailed, and in several of the colonies, particularly British Guiana and Trinidad, it would, we presume, be impossible to supply it from the native population. Believing, as I have reason to do, that there is no probability of any extensive immigration from Africa to the West Indies, and that, for many reasons, Coolie immigration should be avoided, if possible, my earnest desire would be that some satisfactory arrangement should be made by which free negroes from the United States and Canada could be induced to settle in the West Indies. It is, however, vain for the planters to look for immigration from America unless they offer much greater inducements than they have ever yet done. Cheap land on a satisfactory tenure, combined with fair wages, would, I am inclined to think, operate as an encouragement to the free negroes of America, to emigrate, as they would find the climate much more suitable to them than the Northern States, or Canada. The rate of wages ought to be 1s 6d per task, and I may observe that an ordinary task can be finished with ease by an able-bodied man by noon, so that the rate of wages is really higher in the West Indies than would be supposed from its nominal rate. But it should be rigidly insisted on, as a condition to any system of immigration, that land, from one-half an acre to two acres, according to the number in a family, should be leased in perpetuity at a rent equal to six per cent. on the value, and that the tenant should have the option of becoming the purchaser by paying up the capital. I am aware of the value of land in Guiana, but in any of the other colonies, £25 per acre for land within half a mile of the sugar works would be a high rate. In some colonies, it should be less. Whether such inducements would be sufficient to direct the emigration of the free negroes from the United States to the West Indies I am unable to say, but less, I am convinced, need not be offered. The preceding remarks apply chiefly to those points affecting the interests of the planters.

In this Island, there can be no doubt whatever that emancipation has been a great boon to all classes. Real estate has increased in price, and is a more certain and advantageous investment than in the time of slavery; the estates are much better and more economically cultivated, and the proprietors are, I am inclined to think, perfectly contented. In other colonies, the proprietors have suffered from a variety of causes. It would be unjust to blame them for not having adopted a wiser policy toward the laboring classes. They, as a general rule, meant to act liberally, and, I have no doubt, believe that they have been treated with ingratitude. I am, nevertheless, convinced that the laboring classes have been blamed without cause. The tenure of land (a tenancy at will) on the estates has driven the laborers from them; they have purchased or leased land elsewhere, it being cheap and abundant, and there has not been an adequate inducement in the form of wages offered to them by the estates. The majority of the proprietors were overwhelmed with debt at the period of emancipation, the value of property had been much too high, and these causes, combined with the reduction of the price of sugar, have produced much individual distress. It has been a most serious evil, too, that so many West Indian proprietors have been non-residents. The evil, however, will cure itself in time. Property has been changing hands of late, and eventually I have no doubt that the proprietors generally will live on their own estates, and save the heavy expense of management.

With regard to the condition of the African race, I can answer your queries with unmixed satisfaction, and with the conviction that there will be little if any difference of opinion among well-informed persons on that subject. The improvement which has taken place in the religious condition of the people of all classes, and the progress of education, are quite equal to what could reasonably have been expected. The Creoles are advancing rapidly in civilization. You have yourself made the acquaintance of men who were formerly slaves, and who are now in independent circumstances, and enjoying a large share of public respect. But the very causes which have led to the great prosperity of the planters of Barbadoes have been to a considerable extent unfavorable to the laboring classes. If any of that class in the British West Indies had cause to complain, it would be in this Island, and it may be observed that they can emigrate in a very few hours, and at very little expense, to colonies where land is both abundant and cheap, and where higher wages prevail.

I shall now proceed to notice a few points referred to in your printed queries, which I have not had occasion to touch on. It is impossible to compare the present statistics of crime with those during slavery, when the great bulk of our ordinary offences, petty thefts and assaults were summarily punished by the managers and overseers of estates. You have had an opportunity of satisfying yourself that the offences on this island are not of an aggravated character. That there is much greater security for person and property now than there was during slavery, does not admit of a doubt.

In Barbadoes, there is a complete separation between rent and wages, which is clearly the wisest policy, but I fear that this island is an exception to the colonies generally. Elsewhere, as I have already explained, it was deemed expedient to leave small allotments from one-half an acre to one or even two acres on sufferance; no rent being charged, if continuous labor were given. Rent was made a sort of fine for not laboring, and, in case of a dispute, summary ejectment followed, the laborer having to remove his house and crops, or sell them at a great disadvantage. This wretched system, I firmly believe, has led to the abandonment of the estates in those colonies where land could be obtained on a different tenure, and, generally speaking, there is no difficulty in procuring it. In all colonies, the laborers have abundant time to cultivate their own grounds; indeed, there is no such thing as hard work performed by any class of the population, from the highest to the lowest.

There are no taxes peculiarly affecting the laborers. The elective franchise is generally high, but there are no class distinctions. The prejudices about color are, I think, fast dying away. Strangers are apt to exaggerate the social distinctions, and to attribute to prejudices regarding race, or color, what proceeds from entirely different causes. The classes of society are more marked in the West Indies than they are in America.

As in England, there have been in the West Indies a wealthy class of landed proprietors, on which the masses, who are mere laborers, depend for employment. There is also, as in England, a middle class, consisting of the smaller proprietors, traders and mechanics. This last named class in Barbadoes is intelligent and active, and is striving to attain political power and advancement. You will find that the higher class in Barbadoes is generally white, the middling class colored, and the laboring black. There are, of course, exceptions to this remark. There are very poor whites, and wealthy men of color, and of unmixed African descent, and many of all shades in the middle class. In some of the other colonies, the higher class has almost entirely disappeared, owing to absenteeism and other causes, and you will therefore find more persons of color in a higher position in those colonies than in Barbadoes.

The opinions which I have expressed in this letter have been formed after patient and impartial inquiry, and are sincerely held. I am bound, however, to add, that few of the planters would admit that I have assigned correct reasons for the abandonment of the estates by the laborers. I wish very much that the experiment could be tried of cultivating an estate in accordance with the principles which I have laid down.

Meanwhile, it is sufficient for me further to observe that it is generally admitted that the negro understands his own interest, and if, as all agree, the most profitable cultivation in these islands is that of the sugar cane, it must follow that the Creole would pursue that branch of industry if sufficient inducements were held out to him. I maintain that wherever those inducements are offered, he invariably does labor at cane cultivation.

Believe me, dear sir, yours very truly,

FRANCIS HINCKS.

CHARLES TAPPAN, Esq., &c. &c. &c.
—*National Era.*

DR. MONOD AND THE TRACT SOCIETY.

A LITTLE while since, *The Independent* had the pleasure of publishing a circular signed by all the pastors and elders in France and Switzerland against the sin of slavery.

One of the earliest names appended to this letter was that of the Rev. Frederick Monod, brother of the late lamented Horace [Adolphe?] Monod, and probably no one signed with more hearty good-will.

In this letter the American Churches were addressed in tones of earnest and alarmed expostulation. The letter said, practically, "Brethern of America, what mean you by your complicity with slavery? Your example is endangering the very foundations of the Protestant faith, and bringing shame on us who profess it. We are told that the greatest Protestant nation on earth defends slavery, and this is made an argument by infidels against the Christian religion itself. Pray, awaken! take more decided measures and oppose this threatening evil."

Well, the American Church, though very slowly, had awakened—awakened to the fact that every one of the organized means through which they could address remonstrance and instruction or argument to the Christian community had come so far into possession of the Slave Power that not a word could be published against it by one of them.

The Sunday School Union, the Tract Society, supported by the funds of the Christian Church, were pledged to say nothing about it. Nay, more—there was practised a systematic plan of revision and mutilation, by which every book borrowed from foreign lands, or from the wisdom of past ages, was skilfully deprived of every passage which expressed or implied a rebuke of slavery. If a good woman like Mary Lundy Duncan celebrated the anniversary of West India Emancipation with thanks to God that the lash of the driver and the shrieks of the slave were no longer heard, that passage, so worthy of a noble English woman's heart, was *omitted*.

If Dr. Cotton Mather, in his essays to do good, recognizes as an evil the institution which our pious fathers—many of them—regarded with horror, that passage is smoothly effaced. If Dr. Harris, of England, enumerating the sins of the age, classes slavery among them, the word slavery is dropped out. The system thus practised was in fact slowly and gradually wiping out all testimony against slavery from the religious literature of the land, wiping it out with a sponge dipped in the waters of the sanctuary—as if the *testimony* had been a sin which needed ablution.

Even political men, men of the world, were crying out shame upon this course, as cowardly and unchristian, and the Church was beginning to see that her children were being brought up on a literature which gave them not the slightest preparation against the great demoralizing influence that was ruining the Church and country, and which, by its silence, gave it the strongest form of support. For, be it remembered that slavery was the only form of immorality against which the Society refused to testify. It had tracts against gambling, against theatre-going, against licentiousness; it had abundant warnings on the sinfulness of dancing; it was only on slavery that it was silent.

So the Church, as exhorted by her French brethren, was awaking to remedy this evil, and to insist that the Tract Society should testify at least against the sins induced by slavery, and the moral duties growing out of it, if they could not speak against slavery itself!

In our own private view, this was a mistake. There are some cases where it is best to begin an attack by taking the weakest and most exposed point; but this, it appears to us, was not one of them. No more clamor, no more opposition could have come had the requirement been that the tract should be on the *sin of slavery*, since slavery stands recorded as a sin on the books of discipline of every one of the evangelical denominations concerned in the Tract Society (if we except the Episcopalians). The taking of this position would have had an immeasurable force as a testimony against slavery, and a battle lost on such a position would have had more worth than a battle won on ground less decided.

However, the Slave Power, which concedes nothing, raged at counsels about the duties and sins growing out of slavery, as much as remonstrance with the thing itself, and the Committee stood still, and refused to publish. The next meeting of the Society, as every one knows, was a mob meeting, where all discussion was violently put down, and everything overruled by a packed majority, secured principally in New York city, which has always been the stronghold of slavery.

Dr. Monod, it appears, in his journey in this country, consorted mainly with the party who have always been for the suppression of all agitation against slavery, and on his return to Paris we find him sounding through the French Churches that cry of "Peace, peace," for which our French brethren, and he among the number, have expostulated with us. Dr. Monod is editor of a paper called *Archives du Christianisme*, and in it he gives the following statement of these events to the French Churches:

"It will be recollected that the Society, at its meeting in 1857, had recommended to the Executive Committee to publish tracts 'on the moral duties which result from slavery, and also on the moral evils and vices which grow out of slavery.' Shortly afterwards the Committee set themselves to comply with this recommendation, and procured a tract on the duties of masters to their slaves. This tract which is before us, does not contain a word that could reasonably offend anybody, and does not touch the principle of slavery, nor its political applications. But such is the feverish susceptibility of Christians at the South that they would be roused as one man, if the Society should publish the tract in question, and the whole South would withdraw their countenance, and thus the field of labor would be lessened one-half; that is to say, this magnificent Society, whose gigantic labors God has so abundantly blessed, would be almost annihilated. Before such an evil, the Committee very properly paused, and referred the matter to the meeting of the Society. This was the only way to show their respect for the Society's decisions, and to screen themselves from a heavy personal responsibility. The event proved that the Committee were not deceived in the course, at once christian, honorable and prudent, which they took; for at a meeting of the Society in May last—one of the largest meetings ever assembled, composed exclusively of members having a right to vote—a very large majority sanctioned their doings by adopting and approving the report, and continuing the entire Committee in office. A small minority had, both beforehand and during the meeting, done their utmost to oppose them, and to appoint a new Committee, who should, at all hazards, publish tracts on slavery.

"In the gratifying result which has been reached, and for which we give thanks to God, no judgment on slavery itself is implied. If there had been, no one would have more ardently deplored it than ourself. The question was not, Is slavery compatible, or not, with the Gospel? nor, Is it the duty of Christians to oppose it as a great moral evil? but, Is it the duty of the Tract Society, as such, to treat the subject of slavery in its publications, at the risk of dismembering a Society which is, in the hand of God, one of the most powerful and blessed instruments for the propagation of the Gospel in the wide extent of the United States, and, consequently, one of the surest means also, though indirect, of promoting the abolition of slavery? This question we do not hesitate to answer as the Committee have done; just as we would oppose the publication by the Paris Religious Tract Society of controversial tracts against the Roman Church, though no one will suspect us of the least favorable tendency to that Church. As an individual, and under our own responsibility, we preserve full and entire liberty; but as a member of the Committee of the Paris Tract Society, our duty is to abstain. So in the case of the American Tract Society. Among the numerous and distinguished Christians who voted with the majority are many who yield to none in their opposition to slavery, who show it, and still will show it; only they are persuaded, with us, that in view of the circumstances, the duty of the Tract Society, as such, is to abstain from this exciting topic. We may sigh over it, we do sigh over it; our conviction of the evils is no less positive, nor less firm. The subscriber having lately seen things with his eyes, and heard with his ears, as well in the South as in the North, his conviction deserves, perhaps, some consideration. There is, then, in this decision of the Tract Society, nothing which can justly be taxed with perfidy, pusillanimity, nor which ought to draw upon the Committee the least blame. Two opposite opinions, equally distinct, equally conscientious, existed; a very large majority gave, after long and earnest debate, their approbation to the course pursued by the Committee; no one believes that all the faith, all the fear of God, all the opposition to slavery, were confined to the ranks of the small minority who opposed the resolution taken, and whose opinion we respect, without adopting it. We pray God to continue to bless, as he has done hitherto, the extensive and evangelical labors of the American Tract Society, and we render thanks to him for having delivered it from the serious danger with which it was threatened.

"FRED MONOD, Pastor."

Of this passage we have certain things to say:

1. Dr. Monod has, it appears, taken his statement entirely and unquestioning *from one side*, without inquiry or investigation from the other. Had Dr. Monod talked with Dr. Cheever or Dr. Bacon, and allowed their views to modify the statements made to him, he could never have written what he has.

2. Dr. Monod is mistaken in calling the dissenting party a "small minority." We know that he takes and reads *The Independent* and if he will be so good as to investigate its columns on this point, he will find record of the protests of Churches all over the free States—Churches who, as their French brethren, exhorted men to lift up their voice against the evil which endangers Christianity itself. All the New England Churches, the great majority of Churches in New York and all the North-Western States, comprising, undoubtedly, a vast majority of the evangelical church-members throughout the country, are in full sympathy with this protest against the iniquitous transactions of that meeting.

3. But if every Church in the United States agreed in this resolution and joined in it, and slavery is what Dr. Monod and the French ministers stated it to be in their letter to us, if it is the gigantic evil of the nineteenth century, if the complicity of American Churches in it brings disgrace on the Protestant cause in Europe, and gives infidels their most powerful weapon against Christianity, then ought Dr. Monod and every French Protestant to mourn in sackcloth and ashes for such a calamity! Dr. Monod thinks it gratifying that such a result implies no judgment on slavery.

What! erase every protest, every particle of instruction, remonstance, or insinuation against such an evil from the whole religious literature of a country, and call that *not* expressing any *opinion?* And suppose it were *not* expressing *an opinion*, is that what Dr. Monod and our French brethren have been exhorting us to do? Have they not been calling on us to *express* an opinion—nay, more, to fight with all the power within us—to fight as for our lives against slavery?

If the organized religious literature of a country is not to be used against a moral evil, what shall we use? This is much like sending a distressed letter to a fort where soldiers are sleeping under arms. "Brethren, rouse, for heaven's sake—the city is being taken—and you sleep!" Then when every man springs to his guns, they cry, O, for pity's sake, don't use your guns—there'll be an explosion—just combat! fight generally!

So our French brethren cry, "Rouse—fight," but when the great gun of the Tract Society is spiked, will they take off their hats and thank God, because there would have been such a noise had it gone off?

Dr. Monod, without knowing it, is going the rounds of every pro-slavery paper, as an advocate of slavery. For he is not the only advocate of slavery who defends it—but he who will have nothing said against it. Everybody hates slavery in the abstract—everybody condemns till they have some reason to the contrary, and then they are silent.

Does Dr. Monod wish to know how the American Church got into her present helpless state? By this very silence which he thinks so wise. Because each organization, each church, each college, each school, each private individual, had something or other to do, which they thought valuable or useful, and which could not be done if that exciting topic was broached—that was all.

When we were in Paris last year, French brethren, with all their national warmth, said, Pray, tell us what *can* be the matter with your American Churches, how *can* they be silent, how can they consent in any way to be connected with such a system?

We answer, They are connected with it as we much fear our French Churches are becoming connected with it. They want to carry on plans in themselves valuable and useful. They want means and money, and men say, "Be silent about slavery" and we will help you. In otherwise, Satan comes to Christ's affianced bride, not grim and sooty, but as a polished and religious Christian, and says, "Fair Lady, I will build your walls, and set up your gates, and garnish all your borders with precious stones. I will build all your waste places, *only be silent on one thing*, where your speaking would be death to me. I don't forbid you to pray, nor to have your own private opinion, nor to abhor—you may abhor to your heart's content, but testify you must not."

If the waste places in French Churches are to be built by such compliance, France will have deeper occasion to mourn than now she does. Infidels will say, "Just as we told you; all religions alike betray the cause of freedom to carry their own points."

The influence of this is the more unfortunate, because even politicians, men of the world, from the mere influence of natural generosity and conscience, have often been more consistent.

When certain leading Democrats in the free State of Ohio, whose prospects among their Irish voters had been disturbed by Daniel O'Connell's denunciations of slavery, sent money to him to help his favorite projects of agitation for Irish liberty, and promised to send more, if he would be silent about slavery, he indignantly returned the donation, telling them that he wanted none of their blood-stained money. In vain they protested that, being inhabitants of a free State, they had no personal interest in slavery, but only wished silence for the general good. He answered, that they had all the less excuse, and that their desire to protect slavery from his denunciations must arise

mise. It has been the bond of peace and union between us for thirty years. Let us extend that beneficent line over the Pacific. So shall we set down in amity on both sides of the line, and never more quarrel. But look here; if you refuse us this little request, and if you don't also agree to help us catch our niggers without interference of judge or jury, we'll knock this infernal Union higher than a kite, and set up a Southern confederacy that will ultimately take in everything from Sutter's saw-mill to Cape Horn." Of course we acceded to this convincing logic, and the adjustment was heralded from one end of the Union to the other as the harbinger of general peace, the end of agitation, the termination of all slavery disputes past, present, and to come—in short as "Final Settlement" No 5.

But four years after we had to have another. The South discovered that it wanted a chance to grab land north of the Missouri Compromise line, as well as south of it, and up comes a proposal to repeal—allowing the "inhabitants to prohibit slavery or not, as they may see fit." In vain did we appeal to their past promises and compromises; in vain did we bring up against them their own logic of 1850, about the ancient Missouri line, about its being "time-honored" and "irrepealable," a "bond of peace for thirty years," &c., &c. No use. They declared it was all humbug, the Compromise was only a temporary makeshift, entirely repealable like any other act of Congress, and one that ought to be repealed—and, in short, if it wasn't, out of the Union they would go, instanter. Congress, partly because it was scared by their threats, partly because it was bought up by the President, but principally because it believed in their reiterated declarations, that this should really, truly and surely be the end of the slavery dispute, the *ultima Thule* of all their demands and desires, at last consented. And so we rejoiced in "Final Settlement" No 6.

How "final" it was—how thoroughly it "settled" things—the record of events in Kansas will tell—the invasions, ballot-stuffings, murders, robberies, false imprisonments, forged returns, ruffian governments, Congressional intrigues, Lecompton swindles and English dodges! And yet there are those who have no longer memories, and no further foresight, than to think there might somehow be patched up, out of "squatter sovereignty" or something else, a "Final Settlement" No. 7.

There is a way and only one way to settle the Slavery question. It is to stop making bargains with the slaveholders. All the agreements about the future disposition of the Territories that they will make are worse than worthless. While we make bargains only because we believe each will be the last, they make them because they know each will be the stepping-stone to another. Just so long as we keep making concessions, they will keep making demands. But go back to the old settlement, the first one and the best one—the one made by the framers of the Union, confining slavery to the States where it exists, and within the bounds prescribed by the Constitution. That is a settlement that will last, and ensure peace, and the only one that will.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, SEPTEMBER 4, 1858

CORRESPONDENTS will greatly oblige us by a careful observance of the following directions, viz.:

Letters enclosing matter for publication, or relating in any way to the editorial conduct of the paper, should be addressed, "*Editor of the Anti-Slavery Standard, 138 Nassau street, New York.*"

Letters enclosing subscriptions, or relating in any way to the business of the office, should be addressed, "*Publisher of the Anti Slavery Standard, 138 Nassau street, New York.*"

LIBERTY AND INDEPENDENCE.

THIS is a free country, is it not? Exaggeration is one of the rights of man, is it not? Let us indulge ourselves in an extravagant supposition.

Let us suppose that the "Young Men's Democratic Association" were *permitted*, by some proprietor who had absolute control over their movements, to celebrate the Fourth of July, and to invite Mr. Choate to address them; let us further suppose that *his* proprietor permitted him to accept the invitation, and to speak freely such things as that particular audience wished to hear, with the understanding that any deviation from the strain of remark acceptable to them would be followed by fine and imprisonment; and let us suppose, finally, that some writer of history, making note of these facts, seriously presented them to his readers as evidence of the prevalence, and also of the success, of democracy in our own country.

Is there any extravagance in this? To our mind, excited by the contents of a political newspaper which we have just laid down, it appears tame, commonplace, even probable. We must try again.

Let us suppose that some newspaper of the sunny South (say the *Auburn* [*Ga.*] *Gazette*) should inform its readers that Colonel Scott permitted his negroes to hold a Fourth of July carnival, in presence of himself and his guests, among whom its editorial self had the pleasure of an invitation; that Big Nathan, acting as Major General, with Isham, his first lieutenant, paraded fifty or sixty slaves, well-fed, bright eyed, light-stepping negroes, and in double file marched them to a sumptuously prepared dinner, fine enough for the palate of an English epicure; that Big Nathan—a fine looking man, with excellent sense—being called on for a speech, responded in genuine African eloquence; that his speech was decidedly patriotic, and that every word came welling from the heart in the earnestness and fervency of an untaught, unrestrained, overfull nature; that he was particularly and peculiarly alive to his obligations to Mr. and Mrs. Scott for their uniform kindness to himself and his "fellow-*servants*"; that to this sentiment there was a general response by all the gentlemen and ladies of color, the former bowing their heads, and the latter making "a curtchy"; that though the orator did not know much about politics, he took a very bold position in favor of his master and the ladies of color, affirming that his master's plantation was the genuine land of "Buelah," and dealing some heavy blows at abolitionism; that after dinner was over, Burrell, an invited guest, came forward at the solicitation of the crowd, and made "a very sensible talk," affirming that he was much better off than either the free negroes or the poor white people of the North, because he was happier, had more and better things to eat, &c. &c.; and that Abraham made a concluding speech, in pretty much the style of Big Nathan. Let us furthermore suppose that the editorial reporter of all this was "pleased with Burrell's ideas of slavery," declaring that "all in all, the occasion was one of rebuke to abolitionism," and giving to the record of this festivity the emphatic heading—"FOURTH OF JULY AMONG THE SLAVES—A NEGRO ORATOR REBUKING ABOLITIONISM." And finally, let us suppose that some Northern newspaper (say the *Journal of Commerce*) should copy all this from the supposed Southern paper, as equally adapted to *its* latitude, and suited to the intelligence of its readers.

Have we not now succeeded in reaching the domain of extravagance? Even allowing it to be possible that Colonel Scott "permitted" his negroes to hold a Fourth of July carnival—and that Big Nathan showed his "excellent sense" and secured his participation in the "sumptuously prepared dinner," by being "particularly and peculiarly alive to his obligation" to the *owner* who might order him, at any moment, from the dinner-table to the whipping-post or the auction-block—even allowing it to be possible that "Burrell" (the invited guest who was also "permitted" to celebrate the fourth of July, yet who may have had at that very moment a ticket for the underground railroad in his pocket) chose to gain the credit of making "a very sensible talk" by disparaging free negroes and poor white people of the North—can we imagine, does it come within the scope of the wildest fancy to suppose, that a Southern editor (say the editor of the *Auburn* [*Ga.*] *Gazette*) would seriously represent these particular things to be "a rebuke to abolitionism," or that a Northern editor (say the editor of the *Journal of Commerce*) would copy this representation as correct and sound?

If you think, virtuous reader, that we *have* now entered the domain of imagination, and reached the limit of extravagance, you show yourself to be as verdant as virtuous. Our last series of suppositions is a transcript of actual facts, copied from the very papers supposed, and paralleled by many similar representations, both in the Northern and Southern press. We *are* seriously told, by grave and reverend seigniors, not only that the South-side view of these matters is the right view, but that such speeches as those of "Big Nathan" and "Burrell," under such circumstances, are satisfactory and sufficient *proof* that it is the right one.

Practically, that absolute subjection of one human being to the control of another which we call slavery is not found suited to produce great excellence of character in the subjugated person. In fact, so unfavorable an opinion has prevailed of the manners and morals of this class that they have frequently been designated, among ecclesiastical people, by the word *heathen*, and among men of the world by every vituperative epithet which a copious vocabulary could supply. One of the most common charges made against slaves in actual life (precisely corresponding to what one would expect, *a priori*, from a condition in which nothing could ever be gained by truth, while material advantage might often be gained by falsehood) is that they are habitual liars. But, in circumstances like those of "Big Nathan," and "Burrell," above mentioned—where the lie would give them a holiday, a "sumptuous" dinner (for once in the year), and the satisfaction of being called "sensible men" by the nobility and gentry of that region—while the truth, or even a faint approximation to it, would have transferred them at once from the dinner-table to the whipping-post—honesty and truthfulness would imply that very high degree of excellence which we have seen to be discouraged by the whole course of education of the class, and utterly incompatible with its position. If "Big Nathan" and "Burrell" *had*, then and there, given the full testimony that *truth* demanded, they would have shown a nobleness of character not exceeded by anything in the histories of saints or martyrs.

Their falsehoods, then, were so natural and probable—so necessarily *insured* by all the present and antecedent circumstances of the case—as to be matters of course; the wonder is that such statements are written and printed as evidence—nay! more, as demonstration—that slaves like slavery and dislike freedom; and that these narrations are expected not only to substantiate this idea by themselves, but to counterbalance and nullify a very opposite class of statements, current in the same region, and having an air of closer verisimilitude, like the following; a specimen of a different manner of celebrating the Fourth of July in "the sunny South."

$250 REWARD! Runaway from the subscriber, on the 4th of July, a negro man named HENRY. He is about 19 years old; 5 feet 6 inches high; black. He was purchased of Mr. Lewis Hawling of Loudoun County, Va., by James Spinks, and jumped off of the stage about half a mile above Alexandria, with his hands fastened with handcuffs. He will no doubt aim for a free State. I will give the above reward for his return to me, dead or alive, no matter where taken. JOSEPH BRUIN.

Alexandria, Va., July 4, 1858.

Is not the statement upon which we have been commenting a genuine specimen of *flapdoddle*, "the stuff they feed fools on"?

Since, however, just such statements are swallowed, and digested, and assimilated, as if they were real nutriment, by vast numbers of people at the North, it becomes important to every man who would understand the influences which are educating the rising generation and moulding the destiny of the country to inquire—Who *makes* the *flapdoddle*? Who circulates it? Who causes it to be received and used as if it were food? What editorial, clerical, political, mercantile organs make upon the Martins and Jacks of the present day demands more extravagant than those of Lord Peter in Swift's story, and present to them as a shoulder of mutton something even less palatable than a loaf of stale brown bread?

The persons who manufacture and distribute the food of fools are not themselves fools—at least in any other than the scriptural sense. They belong rather to the class proverbially spoken of as occupying the very opposite position; a class amply furnished in the intellectual department, however slenderly in the moral; a class whose sharp points and keen edges are applied in the advancement of their own interests with none the less energy that they impair or destroy the welfare of other classes. Such persons are living, acting, working among us—received as competent and honored educators, not of our youthful only, but of our adult community. When shall we, as a people, recognize their evil influence, that we may avoid it and nullify it? Living, as we do, in a community that has some characteristics of a republic and some of a despotism, when shall we begin to provide against injury and ruin to the republic, by first recognizing, and then proceeding to eliminate and destroy, the despotism?

DR. MONOD AND THE TRACT SOCIETY.

WE copy with much satisfaction (see first page) Mrs. Stowe's earnest and timely rebuke of Dr. Monod, one of the leaders of Protestantism in France, for his late gratuitous and self-stultifying defence of the pro-slavery policy of the American Tract Society. Dr. Monod has, unfortunately for the cause of freedom, but still more unfortunately for himself, added his name to that long list of European travellers who, anti-slavery at home, have proved themselves unable to resist or even penetrate the influences which work in behalf of Slavery in the United States through parties and sects, and in the name of republicanism and religion. He accepts the clatter of ecclesiastical machinery and the zeal for evangelical doctrines and forms, which, in the United States, forced themselves constantly upon his attention, as the evidences of TRUE PIETY, and so fails to see or refuses to acknowledge the blood-marks on the Church's garments! The blandishments of American pro-slavery divines were too much for the sort of anti-slavery which is rather felt as a *sentiment* than grasped as a PRINCIPLE. Mrs. Stowe sets his mistake (to use no harsher term) in a very clear light, and we hope her remonstrance may have weight with the Protestants of France, if not with Dr. Monod himself.

We are especially glad that Mrs. Stowe has borne her testimony against the mistake of *The Independent* and its followers in seeking to turn the batteries of the Tract Society not against Slavery itself, but merely against "the moral evils which it is known to promote." It is not a "mistake" merely, however, but downright treachery to Christianity, thus to ignore fundamental principles and agree with the Devil not to employ the battering-ram against his main fortress, if *he* will only consent to let you occupy an outpost! Well does Mrs. Stowe say that a battle lost on an uncompromising issue is worth more than a battle gained on ground less decided. That is the lesson which the Abolitionists have labored for more than twenty-five years to impress upon the American Church and the American people.

On two points we think Mrs. Stowe mistaken, viz.: 1. In saying that "slavery stands recorded as a sin on the books of discipline of every one of the evangelical denominations concerned in the Tract Society." To say nothing of other denominations, in what "book of discipline" have the *Congregationalists* made such a record? It certainly is not incorporated in the creeds nor in the covenants of the Churches; and if it is set down in any "book of discipline" which the denomination, as such, receives as authoritative, we are not aware of the fact. We know that the efforts occasionally made to incorporate this doctrine in the creeds of Congregational Churches have been strenuously *resisted*, not alone by openly pro-slavery divines, but by the class whose favorite exponent is *The Independent*. The discipline of Congregationalism makes ample provision for the expulsion from pulpit and communion of those who renounce the least of the doctrines called evangelical, but none whatever for the exclusion of those who hold and teach that slavery is a Divine institution, and that Christ allows one of his disciples to hold another as his property. Doctors Lord, Adams, Blagden and others of the same school, would be speedily turned out of the pulpit if they should be found denying the doctrine of the Trinity; but they teach with impunity doctrines which subvert the foundations of morality and make the Son of God sponsor for "the sum of all villanies."

2. Mrs. Stowe is certainly mistaken in saying that "*all* the New England Churches" concerned with the Tract Society are in sympathy with her protest against the proceedings of its last meeting. We believe that a census of those Churches would show not one, two or three only, but scores in full sympathy with those proceedings, and with which the so-called *anti-slavery* Churches are at the same time in active fellowship. We are willing—nay, glad to give credit where credit is due, but we must protest in the name of truth against ranking the Churches of New England as indiscriminately opposed to the pro-slavery policy of the Tract Society. Those Churches, we believe, are far from being unanimous even in demanding that that Society shall publish tracts upon "the evils which slavery is known to promote," while only a small minority are prepared to demand that it shall denounce slavery itself as a sin. When New England Congregationalists visit the pulpit advocates of slavery with the condemnation which they do not hesitate to award to those who are discovered to be unsound in evangelical doctrine—when, in other words, they will treat the open advocacy of a great crime as they do heresy in points of faith, we shall make joyful and exulting record of the fact, for then will the day of the slave's redemption have dawned.

ANTI-SLAVERY CONVENTION IN VERMONT.

IN conformity with a published Call for a Convention of all persons interested in the cause of Universal Freedom, a highly respectable number of persons assembled at Granite Hall, West Randolph, Vt., on Tuesday, August 20th, at 10 o'clock, a. m. Rev. N. R. Johnston called the meeting to order, and read the Call.

Rev. JEHIEL CLAFLIN, of West Brookfield, Vt., was chosen Chairman, *pro tempore*, and a Committee, consisting of Benj. W. Dyer, of Randolph, N. R. Johnston, of Topsham, and James M. Coburn, of Brookfield, was appointed to nominate a permanent organization. After conference, they reported as follows:

For President—Rev. N. R. JOHNSTON, of Topsham.

For Vice-Presidents—James Hutchinson, Jr., of Braintree; Enoch Hebard, of Randolph.

For Secretaries—Jehiel Claflin, of West Brookfield; Samuel May, Jr., of Leicester, Mass.

These were elected unanimously, Rev. Mr. Johnston stating that he took the place assigned him not from choice (though glad to serve the Anti-Slavery cause always), but his protest had been overruled.

Prayer was offered by Rev. Jehiel Claflin.

The following persons were chosen a Committee on Resolutions: Wm. Lloyd Garrison, Jehiel Claflin, Parker Pillsbury, Benj. W. Dyer, J. M. Coburn.

The Convention was addressed by Parker Pillsbury, while the Committee were preparing business.

Mr. PILLSBURY urged that there was no man or woman here, or in the country, who has not the same interest for the overthrow of slavery that Mr. Garrison himself has—not one whose duty to be actively laboring for this end is not equally great. Never, said he, has a more important Convention than the present been held in the State of Vermont, nor has the State ever seen a more critical hour than this. The anti-slavery work is needed to save our whole people from a moral decline and death, for it is getting to be a common idea with the young that it is of little consequence how they live, or how they spend their time and powers.

Mr. GARRISON, from the Business Committee, reported a long series of resolutions, affirming the absolute sinfulness of slaveholding in all circumstances, the atheistical character of American slavery, the necessary opposition of Christianity to slavery and all that upholds it, and the actual infidelity of the great body of the American Churches; declaring the Republican party to be destitute of principle, consistency and moral efficiency, the Northern States to be pursuing a suicidal course while remaining in union with slaveholders, and setting forth the real character of consistent and effective Abolitionism. The reading of the resolutions, which occupied a considerable time, was listened to with close attention.

Mr. GARRISON addressed the Convention at some length. He explicitly denied that the Abolitionists, as some of the Vermont journals had charged, had been the *assailants* of the Churches, or of the political parties. From the beginning, the Anti-Slavery movement had sought the co-operation and help of all men, and parties, and religious bodies; the Abolitionists were themselves members in all these various denominations and parties, and had remained in them until all hope of their doing an anti-slavery work was extinguished. When, said Mr. G., we found, to our horror, that they were arraying themselves on the side of slavery, that leading men and clergymen began to justify slavery from the Bible, and that no censure was uttered or discipline exercised for this heinous crime for any of the Northern Churches, *then* we said, We leave you, we are against you, because you are against the slave; we will stand by him, and for him, and will never cease to rebuke and denounce you, until you cease from the wrong. When we took this stand, by the side of the slave, immediately the Churches began to denounce us as fanatics and infidels. The Churches assailed the slave and his friends, and put themselves on the side of the oppressor. For this we arraign them, as enemies of the slave, as false to Christ, and to all the principles of justice and righteousness. He gave a clear exposition of genuine, uncompromising anti-slavery, as advocated by the American Anti-Slavery Society; and concluded with moving—

That all who are present, or who may be present, at our meetings, are hereby invited to participate with us in the discussions of this Convention.

This was unanimously agreed to.

Rev. JEHIEL CLAFLIN said there were those in this vicinity who charged the Abolitionists with hostility to Christianity. He called on them to come forward here, as invited by the vote, and state their charges and objections openly and manfully.

As the hall was filled, and it became obvious that it would not be large enough for subsequent meetings, the inquiry was made if one of the meeting-houses in the village could not be obtained for the Convention; and Rev. Messrs. Johnston and Claflin were appointed a Committee to procure a larger house, if possible. Adjourned for an hour.

AFTERNOON.—The hall was filled, many standing. *Voted*, That the hours of meeting be 10 a. m., half-past 1, and 7 p. m.

SAMUEL MAY, Jr., addressed the Convention. After invoking a spirit of candor and fair judgment, he glanced at the position occupied by the churches and religious bodies of the country relative to the Anti-Slavery cause, and showed that as the American Churches have been and are indeed the "bulwarks of American slavery," it becomes the absolute duty and necessity of the Abolitionists to expose and rebuke them. He declared his conviction, from twenty years' knowledge of the Anti-Slavery cause, that its identity with Christianity, in its spirit and objects, is complete. He regarded the true anti-slavery men and women of the land so emphatically the Church of Christ in the land, and that the opponents of the cause are the real enemies of Christ and his religion.

The following were appointed, on motion of B. W. Dyer, a Committee on Finance: James Hutchinson, Jr., L. H. Spear, G. C. Fargo, Justin Smith, Avery Fitts.

The President made a brief statement respecting the expenses of the Convention, and the claims which the American Anti-Slavery Society has for support and aid at the hands of the people of Vermont.

W. L. GARRISON vindicated the Anti-Slavery Society and cause from the aspersions of its enemies, showing that its intrinsic truth had given it a life that none can destroy, and a power that will eventually overthrow all its enemies. Daniel Webster, Father Mathew and Kossuth were all named as men who had once advocated and served the cause of freedom, but who had betrayed it, and from that moment *fell*, hopelessly, out of the sight and respect of men. "Whoso shall fall on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder." These things, he said, are for our warning; they show what peril and folly there is in endeavoring to withstand the Right. Now, our country is pledged to slavery; the slaveholders rule us; we have no freedom, nor even a country. The government is the tool of slavery. The national flag waves over the execrable commerce in African slaves. Against such a country I am forever fixed—I trample on such a flag. I desire a country of freedom and freemen. Let Vermont pioneer the way of freedom, and lead us all to triumph (warm and protracted applause).

PARKER PILLSBURY said, there is no freedom in Vermont, though you boast of the freedom you enjoy among your green hills; if you had it, your Churches would not be shut against the Anti-Slavery cause. You talk of your glorious country, while it contains four millions of imbruted slaves, and hundreds of thousands of tyrants, wielding over them them the bloody lash. The other day, I saw that an Agricultural Society in Georgia had offered a prize of *twenty-five dollars*—for what, think you? For one of the beautiful horses which your State raises? No. I will tell you—it was for the best specimen of a live *African young man, imported from Africa during the present year!* Can that advertisement be matched anywhere in the wide world? No, sir, not even in Russia; she is, even now, abolishing her feudal serfdom, while this hypocritical and shameless country is reopening the accursed traffic in African slaves! Vermont is in fellowship, in union, political and religious, with Georgia, and enables her to do these deeds of unutterable villany, which were impossible but for Northern support. Horace Greeley says (and who in the Republican ranks speaks so loud as he?) that Kansas must now be discontinued, and the election of 1860 provided for; and the party is now being dieted, to prepare it for voting for a slaveholder in 1860, or that worse than any slaveholder, a Northern doughface. So low has the political anti-slavery party sunk, since that repentant slaveholder [James G. Birney], with *Immediate Emancipation* on his banner, was their Presidential candidate! Even the Republican party is now pledged to slavery. And the popular religion of the land is pledged to cover this abomination, to excuse it, to palliate, to justify. Your ministers don't tell you these things; if they did, it would have taken more than brazen hinges, or bolts of iron, to have held those church doors to-day closed against this meeting. This bloody sacrifice—the immolation, body and soul, of the slave—is the condition and price of this union with the slave States. And this price, Vermont with her Collamores and Foots, New Hampshire with her John P. Hales, and Massachusetts with her Sumners and Wilsons, are ready to pay!

Rev. Mr. CLAFLIN reported that the meeting-house of the "*Christian*" Society could not be obtained for the use of the Convention on any terms; and the Congregational Church has no committee authorized to grant its use for any purpose.

Adjourned.

EVENING.—After a portion of the resolutions had been read again,

Mr. PILLSBURY said that, as a matter of policy, even, nothing could be more weak and mistaken than the plan of the Republican party, to limit their efforts to prevent the *extension* of slavery, while agreeing, as it constantly does, through all its Senators and Representatives at Washington, to the constitutional support of slavery in even one of fifteen States. The death of the old Whig party was a case of deliberate suicide; the fate of the Republican party, as now existing, cannot long be delayed. A lady said to me the other day that, were she a voter, she would vote for no man for President but a Christian! Why, sir, this nation has made it quite impossible that any Christian can be its President. Sir, could you put a man there who would observe the rules of common decency, with the ordinary strictness of a Seminole savage, you would have a far better and more Christian President than you have had for many a year past, or you can expect to have while this Union continues. Let us not talk of sending *Christian* men to do the devilish deeds which this Constitution and government require. Let your Bully Brookses be your Presidents. When Charles Sumner entered the Senate, he took the oath to maintain the constitutional rights of the citizens, slaveholders included, the right of Preston S. Brooks to whip his slaves as he thought proper. Then the avenging angel hovered over, and I seemed to hear her shriek as that fearful oath was recorded. And when the brutal and cowardly Brooks sprang upon Charles Sumner unawares, and felled him to the ground, nearly murdering him, I could not but see how close, and how awful, was that retributive justice which had not spared him.

Rev. N. R. JOHNSTON (Mr. Hutchinson being in the chair) said that he made it his aim and rule to look upon the Constitution, and upon all institutions of men who support slavery, just as an intelligent slave would look. And he happened to know how such a slave did look upon these things. A few years since, he knew such a slave man in Kentucky; he longed so earnestly for freedom that he resolved to seek death if he did not soon obtain it. That man abominated and hated the political arrangements and ecclesiastical influences which uphold slavery. If we would intelligently and effectually serve the cause of Anti-slavery, let us make it our habitual rule to take the slave's stand-point, and try everything by the test which he applies.

WM. LLOYD GARRISON said—I hardly know what to say to convince the people of the North of the terrible wrongs inflicted on the slaves, and arouse them to act for their rescue. Suppose, sir, I should go about New England, advocating the withholding of the Bible, the annihilation of marriage, and the refusal of all compensation for their labor, with regard to the whole population of New England. What would you say of me? Why, one universal cry would be raised against me. You would denounce me as a villain, and would probably drive me from all your towns. Yet how would my act, in such case, differ from that which is everywhere done, or defended, in this land, in regard to the whole laboring population of the South? The whole population of New England does not equal the slave population of the South, in numbers. Yet to these last is every one of the outrages done, daily and hourly, which would excite your extremest indignation and abhorrence if only proposed to be done to you. Why should you not, one and all, speak of the slaveholder, and to him, and act towards him, as truth and justice demand? He is, by every rule of justice, human and divine, a thief, a pirate, a villain. And who is safe from the slaveholder's diabolical pursuit of his victims? Once the slave's color was a security that no white person would be enslaved. It is so no longer. The slaveholder now declares his utter indifference to that matter, and proclaims that all the working population should be enslaved, of whatever color. A filthy amalgamation has been going on, and now a vast number of white persons are in slavery. And the slaveholders are seeking such, more and more, for the vilest purposes. I have known the case of a beautiful young white woman, sold for $5,000! In these circumstances, who, I ask again, is safe? Hundreds of white persons, children included, have disappeared from the North within a few years. Doubtless many of these were swallowed up in slavery—we *know* that some have been. Oh! sir, the wickedness of the land is unspeakable! What terrible doom awaits it for these things! But there are some who are true, some who have truly washed their hands in innocency, some in all communities and communions who truly purpose and aim to serve God aright. I honor the true Church—the Church of Christ in truth. I honor it all the more when I expose the corrupt Churches which falsely take his name. But the true Church is no outward and visible body; it is composed of all who are in spirit and life like to Christ. Outward and visible organizations are man-made corporations, and I deny the right of the whole, from the Romish Church down to the smallest sect of yesterday, to claim for themselves the name of *the Church of Christ*, and set up a claim to control my course, or to be exempt from my criticism. But the theme is boundless, and I close (great applause followed).

PARKER PILLSBURY called attention to the claims of the anti-slavery papers—the NATIONAL ANTI-SLAVERY STANDARD and *The Liberator*. (Adjourned to Wednesday.)

WEDNESDAY—MORNING SESSION.

The day was beautifully bright and warm, and at the time to which the Convention was adjourned (10 o'clock, a. m.) the hall was well filled with a most intelligent audience of men and women. Rev. Mr. JOHNSTON took the chair, and a fervent prayer in behalf of the oppressed was offered by Rev. Mr. BALDWIN, of Randolph.

D. TARBELL, of Granville, depicted the present alarming condition of the country, in reference to the elements of slavery, of the corrupt and extravagant expenditure of money by the government, inflicting a tax of one hundred millions of dollars for the present year, &c., and said that the speedy downfall of the country seemed to him certain.

Mr. GARRISON read again several of the resolutions before the Convention.

Rev. N. R. JOHNSTON read an article from the *Christian Messenger*, of Northfield, which claimed that Vermont is a strong anti-slavery State, but declaring that it could not unite with those who cry, "Down with the Constitution, and Down with the Church," to get rid of slavery. He closed with presenting the following resolutions, which, he said, he had himself drawn up, and was glad that they came from himself, an Orthodox Presbyterian minister, rather than from any other one in the meeting:

[The resolutions have not come to hand.—*Ed.*]

P. PILLSBURY made some admirable remarks upon the various misrepresentations of our movement which we are sure to encounter everywhere, and have already encountered from some in Vermont.

Rev. Mr. BALDWIN was called upon to speak. He said he had not expected to speak. He had long heard of some of the speakers here, especially of Mr. Garrison. He had never seen Mr. G. until yesterday; he had heard him with pleasure, and could say a hearty *Amen* to nearly all that he said; a majority of his speech he endorsed in full; his arguments they could not gainsay. I have, said Mr. B., regarded myself for a long time as an Abolitionist, and I should like to tell you just where I stand. I have long been connected with the Baptist Church, and see no necessity of leaving it. Should a slaveholding Baptist D.D. or otherwise come to my church, I would not ask him to my pulpit, nor to sit with me in the desk—I would not. The press is a great lever, and Mr. Garrison is using it powerfully. The ballot-box is another lever, which many are using well. I belong to the Republican party, and I believe that, had it not been for the Republican party, Kansas would have been admitted as a slave State. Mr. B. spoke at length and approvingly of the course of the Republicans in Congress.

Mr. J. HUTCHINSON proposed the following resolution:

Resolved, That, as anti-slavery men, we are anxious to do all in our power to overthrow the abominable institution of slavery; and while laboring for this end, we will do all in our power to build up and sustain the present Republican party, believing as we do that through that means we can most directly and effectually aid in securing freedom to the slave.

Rev. Mr. JOHNSTON (Mr. Hebard being in the chair) said—Our venerable friend who spoke last referred to two levers to be used in the anti-slavery work. There is another lever, said Mr. J., which I regard as far more powerful than either of these.

Mr. BALDWIN—I beg to say that I did not mean there was no other lever.

Mr. JOHNSTON—But you enlarged upon two, which led me to suppose that you regarded them as the most important. Was not that a proper inference?

Mr. BALDWIN—I regard them as very important.

Mr. JOHNSTON went on to show that the faithful utterance, by preaching, writing and speaking, of God's truth was the most powerful and most needed instrumentality. He considered that the great body of the Churches and ministers had utterly neglected this instrumentality. He was deeply attached to his Church; but did he believe it to be helping to hold the millions of slaves in their chains, or conniving at it by silence, he would instantly be a come-outer from it forever.

Mr. GARRISON said the reason he did not go South to speak on slavery was not because his life would be sacrificed there, but because he saw that the support and life of the Slave Power was in the North. He came to speak to this Convention, not as Vermonters, but as men and women; and he wished to call all who are supporting slavery to immediate repentance, keeping back no truth. It was a most significant fact that our friend, in speaking of his levers against slavery, omitted the *pulpit* altogether. It was nowhere. I do not wonder that he left it out; for the pulpit has been so tame, so submissive to wrong, so impotent for good in this land, through all this anti-slavery contest, that it might easily be forgotten. I have long ago lost all confidence in, and respect for, the religion of this land—mark me, sir, I say the *American* religion, not the religion which Jesus Christ preached and lived. Our friend said that, if called upon to leave the Church of Christ, in order to be an Abolitionist, he could not do it. Is our friend an Abolitionist? Does he believe it to be God's truth? How then can it be at variance with the Christian religion? And why should he allow the intimation that it possibly can be to escape from his lips? I was struck by our friend's position in regard to remaining in a corrupt Church. He acknowledged the Church to be corrupt, but would stay in it and purify it. Would he advise a Baptist brother to that course, who should be found in a Presbyterian Church? No, he would say to him, "Come out at once and forever!" Our friend referred to the Bible as the word of God. He had no right to make this assumption in an anti-slavery convention. But, said Mr. G., for thirty years, I have gone to the Bible, quoting it and using it probably more than any other man in the land on this subject, and I have gone to it for the support of justice and of freedom against oppression. Meanwhile, the pulpits and ministers of the land have gone to the same Bible for the *support* and sanctioning of slavery, and they are Christians, forsooth, and I am an infidel! I think he best honors the Bible who uses it best, and for the best purposes and ends.

Mr. Garrison gave way for an adjournment.

AFTERNOON.—Mr. GARRISON resumed. We ought to be united. There is no excuse for us, if we are not united on a subject so palpably clear and unmistakable as this of American slavery. When I first saw the slave and his wrongs, and my soul was fired on the subject, I went at once to my minister, and to other ministers; they all discouraged me, and raised difficulties. I waited long for them to open their mouths for the dumb; but when I found they would not act, and would be dumb, I could do no less than leave them. So you see we do not ask you to do what we have not already done ourselves. We ask you to forsake forever every pro-slavery Church. The spirit of *compromise* has been the bane and curse of the land; it is the continual and ever-present evil spirit of this people; and therefore slavery has always been the conqueror, and the Right always driven to the wall. Expediency is well enough in cases where no moral principle is involved; never where it is. Men come to the Abolitionists and ask them to give up something of their demands, to lower the standard of Right a little, and take away some of the rigor of the Golden Rule. Mr. President, they come to the wrong quarter. Let them ask God to do that; and if he consents, they can act accordingly. We rejoice to hear Mr. Baldwin say that, in his view, no slaveholder can be a Christian, and that he would admit none such to his pulpit. That is good, and is right, and we have no word of fault to find. Now, as to the Republican party—it is undeniably the best political party we have, the best result we have been able to get after nearly thirty years of agitation. It contains many good anti-slavery individuals, and, on the other hand, very many selfish, adventurous men, who care nothing for the colored man or the slave. It is a piebald party. It is without principle. It opposes slavery in Kansas, but supports it in Carolina. It agrees to slavery and supports it in fifteen States; but when you ask for sixteen, oh! no—then they have a conscience! It goes for all the slavery that really exists, but against it where it does not but may exist. Talk of limiting sin, of localizing sin, it is absurd; it is wretched morality, and I know it is not good Christianity. And this is Republicanism—trimming, compromising, lukewarm; "because thou art lukewarm," said God, "and neither hot nor cold, I will spew thee out of my mouth." Now, if we cannot honestly support this Union and government, let us forsake it, and take an honest, just and Christian position. If the government is corrupt, put it away, and make a new government. When government has become subversive of its just ends, it is the right and duty of the people to alter and abolish it; this is what I was taught by George Washington and Benjamin Franklin, and I thank them for it.

I glory in the thought that the supremacy of God is against this stupendous iniquity of slavery. The Democratic and Republican parties and a corrupt Church may hold it up as they will—they shall be put to shame. Gird themselves as they will, they shall be broken to pieces. If we will, we can have a just and glorious Union, and the cause of God and man shall be abundantly vindicated.

Remarks were made by several speakers on a pecuniary contribution in behalf of the Anti Slavery cause and the expenses of the Convention.

PARKER PILLSBURY reviewed the positions of Rev. Mr. Baldwin, and of the Calvinistic Baptist Church, to which he belongs, in a searching and powerful manner.

Rev. Mr. BALDWIN took the stand to reply to some of the criticisms upon his speech this morning. Because I did not notice the pulpit as a lever, said he, do not think I disregard its power; I could not mention every lever which might be used against slavery. When I said I would stay in a corrupt Church to purify it, I did not mean I would tolerate any wrong. The Church to which I belong is composed of persons as strongly anti-slavery as myself, and therefore I stay in it. I have heard of the state of things mentioned in regard to the Rowe street Baptist meeting-house, Boston, and I utterly disapprove of it, and I would frankly reprove its minister, should I meet him. I would make just as strict a test in regard to slaveholding as I do about baptism. As to the Republican party, I do not claim that they have made Kansas a free State, for it is not that yet, but I do claim that they have saved it from being a slave State.

Adjourned to evening.

EVENING.—The Convention was first addressed by PARKER PILLSBURY, who dwelt particularly upon the character of the recent revival of religion, especially as having, from the first and throughout, totally avoided recognizing the great national and individual sin of slavery.

Rev. N. R. JOHNSTON interupted Mr. P. to call in question the relevancy of the topic he had chosen; but subsequently admitted that he was in part mistaken, as Mr. Pillsbury made his object and aim more clear.

G. C. SAMPSON, of Northfield, contended that the error of the Republicans is their admission that the United States guarantees the rights of the slaveholders. They acknowledge that their hands are tied.

Mr. PILLSBURY closed the discussions with some admirable remarks upon the specially Christian character of our movement, and of the office of the anti-slavery lecturer and teacher.

The resolutions before the Convention were laid upon the table.

Benjamin W. Dyer, Jehiel Claflin, N. R. Johnston, Enoch Hebard and James M. Coburn were appointed a Committee to call future Anti-Slavery Conventions in the State.

On the motion of Rev. J. CLAFLIN, the following resolution was unanimously adopted:

Resolved, That the thanks of this Convention are offered to the friends of freedom from abroad, for their earnest and eloquent speeches and addresses in vindication of uncompromising abolitionism, and to the proprietors of this Hall for its use.

Mr. GARRISON called attention to the Massachusetts petition for prohibiting slave-hunting on the soil of that State, and urged that Vermont should undertake a similar work. And, on motion, it was unanimously *Voted*, That the Committee just raised be requested to prepare and circulate a petition to the coming Legislature of Vermont, to the effect that no person shall be put on trial in this State on the claim or pretence that he is a slave in any other State.

The Convention then adjourned, *sine die*.

The attendance at the Convention was large and increased in numbers to the close of the second day. The discussions were exceedingly interesting, upon topics of the deepest importance, and cannot but have been profitable to all hearers.

N. R. JOHNSTON, *President*.

JEHIEL CLAFLIN, SAMUEL MAY, JR., } *Secretaries*.

CONTRADICTION OF A CALUMNY.

WE hasten, as justice demands, to give the promptest possible contradiction (which, coming to us from an authentic and distinguished source, we are rejoiced, for right's sake, to receive) to a paragraph respecting the Prince of Wales, that, through an oversight, was copied among the "Gleanings from Foreign Publications" in THE STANDARD of a recent date.

To the Editor of The National Anti-Slavery Standard.

SIR: It does not appear whence the paragraph was derived of which I write to complain; and I therefore address myself to you, who have given as an *ondit* fit to do) with the confidence that the information I give comes from no interested person, and is sent you from a simple desire for justice, and for such reparation as is possible for a singularly mischievous calumny.

The imputation is not only untrue, but absolutely devoid of any foundation in fact. Nothing has happened which could, by any twisting, or prejudice, or misapprehension, be made to support such a supposition as that contained in the story. The Prince is a timid, retiring youth, surrounded by sound influences, in the way of tutors and companions, as well as family intercourses. His habits are simple and industrious; his tastes are pure; his confidence in his guardians is frank and affectionate. In conversing at his studies, his first consideration is always the morality of the case before him, and his habitual temper is honorable, just and kindly. *He* never thinks or speaks evil of others; and that he should already be subject to indecent calum

Our Philadelphia Correspondence.

PHILADELPHIA, Aug. 30th, 1858.

AN obituary notice will be sent you for this week's STANDARD, which without a few words superadded will not do justice to its subject, nor give the satisfaction which it may be made to render to your readers. It records the death of Miss FRANCES MOORE, an aged lady of Wemelsdorf, Pa., who departed this life on the 18th inst. I knew Miss Moore long and well, and a more earnest friend of Truth and Righteousness was not embraced within the range of my acquaintance. She was an eminently religious woman, but her religion was of that practical type which made her at once a humble worshipper of God and a devoted and most useful friend of man.

Miss Moore, with several brothers and sisters, came to this country from the north of Ireland in the beginning of the present century, following others of the family connection who had preceded her at an earlier date. Her eldest brother, now many years deceased, settled in Lebanon, in this State, where he acquired wealth and an honorable reputation. She and other members of the family became residents of Wemelsdorf, in the county adjoining, where they lived till, passing away one by one, Frances, the feldest, was left the sole survivor; and now she too has gone.

Miss Moore was a Presbyterian in her religious faith, and an active member of that Church. About twenty-four years ago, chiefly through her instrumentality, a little society of that persuasion was organized in Wemelsdorf, and a place of worship erected, to which she was the main contributor. The first regular pastor of this little flock was one sufficiently well known to such of your readers as will be interested in this narrative to make the mention of his name here unnecessary. He had studied for the ministry, with a strong desire and half-formed purpose to become a missionary in foreign lands. Before he had proceeded far in his studies, however, he became alive to the claims of the "perishing heathen" here at home. When he received his licensure to preach, his mind was divided between the still felt impulse of his first purpose and the pressure of his later convictions. While yet unsettled on this point, the case of the little church at Wemelsdorf was made known to him, followed by an urgent request from the people, and from the Home Missionary Society, which had charge of it, to become its pastor. He acceded to the request, and, hastening thither, spent one year—from October, 1835, till October, 1836—zealously performing the duties of that relation. To the best of his knowledge and ability he proclaimed the whole counsel of God, keeping back nothing "through fear or favor." The people, earnest and simple-hearted, desired "the sincere milk of the word"; and receiving it, they "grew thereby." All the members of the Church, without one exception, became avowed Abolitionists. They showed their faith by their works, contributing liberally to the funds of the American Anti-Slavery Society. Many a seasonable donation from that time to the present has our Pennsylvania Anti-Slavery Society received from this quarter. For though their anti-slavery minister had left them at the end of his first year, and was followed by others of different sentiments, and though he had withdrawn from the Church with which they were in common connected, and that on grounds which subjected him to the imputation and penalties of "heresy," these good people did not feel called upon on this account to change their relations of personal friendship, nor did they make it a pretext, as others have done in like circumstances, for abandoning the cause. Miss Watkins, who visited Wemelsdorf last winter, testified that in no other place in the State had she been treated, either personally or as an agent of the cause with more courtesy or Christian liberality.

This state of facts was attributable more to the untiring efforts and consistent example of Miss Moore than to any other cause. She was the good genius of the place and the animating spirit of the little society to which she belonged. Being dead, she yet speaketh. Beside the memory of her good example, she has by her last will and testament left other means of effectively prolonging her usefulness. She was not rich, but, by a judicious division of her moderate estate, she has so disposed of her worldly substance as to promote numerous objects of public and private benevolence. Not forgetting her relatives and friends, of which there was a large number, she left liberal bequests to the Home Missionary and Education Societies, and other institutions of like character. She also left a parting testimony of her attachment to the Anti-Slavery cause. It is in these words: "I also bequeath five hundred dollars to the Abolition Society for the emancipation of the poor slave; and may God bless the cause; to be applied as James M. McKim may think best, he receiving the money."

The will was written with her own hand and without the intervention of any official or other person. The clause which I have quoted attests, in a manner not to be questioned, the sincerity and intelligence of the devisor's religious professions. She was an Israelite in whom there was no guile; a Christian who was one inwardly, and whose character did honor to the name.

This narrative—which is longer than I meant it should be, and which includes some collateral incidents which I would have omitted had it been possible to do so and make the main facts intelligible—suggests a number of useful lessons; and one in particular. That is, that Abolitionists should remember the slave in their wills, and leave, with their blessing, a reasonable portion of their substance for his benefit when they are gone. It is an easy duty; it is one that ought not to be neglected; honor, joy and advantage to the cause come from its performance. The name of Frances Moore will be long held in esteem by many who never before heard of her; the liveliest pleasure will be felt at the mention of this proof of her fidelity; and the stewards of the cause will use her timely legacy in a way that will be sure to promote its interests. The lesson is a plain one and neither needs nor admits of amplification. A mere hint by way of suggestion is all that is needed—which having thrown out, I pass to another topic.

The Atlantic Telegraph again; Query—What advantage, if any, is the anti-slavery cause to derive from the annexation, now accomplished, of England to this country? I can't say that I can see specifically the benefits which are to accrue to our movement from this enterprise, but I have a general idea that it will prove a link in the chain of causes by which the giant evil of slavery is to be at last circumvented. Science is an Abolitionist and Skill a great emancipator. All the discoveries of the one and the manifestations of the other cooperate with your STANDARD and all the other appliances of the Anti-Slavery Society for the advancement of the cause. How the cable is going to work in this direction, I don't pretend now to say, but you may depend there's "fanaticism" in it. The slaveholders don't like it. Whether from envy of the North, who enjoy the chief glory and advantage of it, or because they have an instinctive fear that it bodes no good to their peculiar institution, they have very little to say in its favor, and a good deal to insinuate per contra. They don't see any sense in the demonstrations of joy which the people of the free States are now making. The illuminations and bonfires, the ringing of bells and salvos of artillery that were indulged in at the successful close of a pro-slavery war, or the election of a pro-slavery President they could understand. These came home to their own business and bosoms, and they could appreciate and participate in them, but this glorification over a quiet deposit of metallic rope at the bottom of the ocean, an event which cost no blood and little treasure, and the great end of which is to put the English and Yankees in direct intercommunication—what is there in all this for slaveholders to rejoice at? As well might they sing pæans in praise of the printing-press or go into ecstacies at some other of the endless devices which have sprung from the restless brain of Free Society, and in the end have worked to the detriment of Southern institutions. Such seems to be their idea, and there is something in it. Instinct is a great matter. I have an impression that messages will yet pass and repass through the briny deep of portentous concernment to the slave system, and that, before many years, news will be flashed across the wires which will startle the people on the other side of the water more than that of the election of a new President, and will be deemed worthy of greater space and larger type in the London *Times* than that journal usually accords to American intelligence. We shall see.

I have just seen a free-born citizen of Pennsylvania, who has been held for the last 12 years, by as many different masters, as a slave in the Southern States. He was kidnapped in 1846 by a horse-drover in Lawrence County and carried thence to Virginia, where he was sold as a slave. But as he asserted his born right to freedom he was passed from one hand to another, like a counterfeit note, till at last, being sold into North Carolina, his story found a sympathizing listener and himself a friend in George C. Mendenhall, Esq., an able lawyer and noble-hearted gentleman of that State. Mr. Mendenhall incurred great risks and made some sacrifices to save him. He made his case known to Passmore Williamson, through whose intervention Mr. George C. Morgan, of Lawrence County, was sent to North Carolina to identify him as a free man. His case was tried before Court by Mr. Mendenhall, and his right to freedom established. Mr. Morgan is now taking him home via Philadelphia; thus it is that I have seen him. The man's name is Frank Jackson; he is about 42 years of age. Passmore Williamson, I believe, means to publish the details of the case, which are very interesting. M.

LETTER FROM PENNSYLVANIA.

SCHUYLKILL, Chester Co., Pa., Aug. 28, 1858.

To the Editor of The National Anti-Slavery Standard.

PEOPLE derive encouragement from very different considerations. To me it is one of the most promising signs of the times, so far as the State of Pennsylvania is concerned, to find our newspapers admitting and seriously discussing the increasing indifference to politics in this Commonwealth. *The Ledger*, some months ago, gravely proposed the passage of a law which should render it a penal offence on the part of any legal voter to absent himself from the polls on election-day. There cannot be the least doubt, in any intelligent mind, that the state of affairs which has led to this proposition is mainly owing to the utter want of confidence in political organizations on the part of the most discriminating and moral portion of the community.

We learn from experience, in spite of our efforts at self-stultification; and when those who entered upon the campaign of 1856 in the hope that the pledges of the Free Soil leaders of eternal hostility to the extension of human slavery would be honorably and faithfully kept, found, on the contrary, that even this ground was totally abandoned by those "national men" of the party who are endeavoring to lead it—by the nose—the draft on their generous confidence was felt to be too great. We are in the habit, here in Pennsylvania, of taking *The New York Tribune* as authority in all matters pertaining to the Republican party; and when that journal declares that two-thirds of the *ci-devant* Free-Soilers would never have been "consciously" anti-slavery but for the continued aggressions of the South, we feel obliged to yield to its large intelligence in the premises and set it down as an established fact that there is no controlling hatred of human bondage in the party; that, as one of its supporters in this county avowed to me not long since, the Republicans "care nothing about slavery"; that "all they want is to be allowed freely to form such a government for Kansas as will best further the interests of white men"; that they are, in short, merely "a white man's party." Those sanguine persons, who, acting politically with Mr. Gerrit Smith, look forward to the speedy election of that gentleman to the office of Governor of New York, are probably few; but I, for one, sincerely hope that their little diversion may lead to the utter defeat of the Republican party, worthless and unprincipled as it is.

This almost universal debauchery of the public conscience is certainly an appalling fact; but it is useless to endeavor to get rid of it by blinking it. If one were disposed to be philosophical, he might, perhaps, find that it is in no small degree attributable to the school education of the children. In a country where almost every one of the multitudinous series of reading-books more or less directly holds out to each youth the idea, not that he should strive to form a manly and honorable character for its own sake, but that he should endeavor to cultivate his intellectual faculties in the hope of one day becoming President of the United States, or at least Governor of his own, it ought not to be a matter of astonishment that half of the boys are demagogues at the age of fifteen. Our Fourth of July orations and Sunday school addresses are generally in the same strain. One quite agrees with Montaigne when he says, "*Il me semble que nous ne pouvons iamais estre assez mespriser selon nostre merite.*" H. W. G.

KIDNAPPING IN ILLINOIS.—The following record of villany is copied from the *Shawneetown Illinoian*.

KIDNAPPING AND PROBABLE MURDER.—On Sunday (Aug. 15th) a likely negro boy, some 18 or 20 years of age, was arrested as a fugitive slave a few miles back of our city, by two or three individuals, and brought into town. The boy stated that he was free, that he was born and raised in Vigo County, Indiana. He named several gentlemen, residents of Terre Haute with whom many of our citizens were well acquainted. He also showed by his statements that he was well acquainted in the town of Greencastle, and the cities of Indianapolis and New Albany, Indiana. He stated that he was a barber by trade, had been running on the river, and left the steamer J. W. McClay at a coal yard a short distance below town on the same day that he was arrested, and in consequence of a difficulty that he had with the porter of the boat, a colored man.

From the apparent truth of all his statements, and from the indisputable fact of his being acquainted with many of the prominent men of Terre Haute, Ind., there seemed to be no doubt upon the minds of the large mass of our citizens that the boy was free. And his captors were advised to loosen his shackles and let him go. As they had no legal process to hold the boy, they were also advised that, before they could proceed further, they must take him before a magistrate, or the Commissioner under the Fugitive law, at this place, and investigate the fact of his being a fugitive.

To all this wholesome advice the captors turned a deaf ear, and, with the assistance of a few others, forced him across the river into the State of Kentucky, in the face of the assembled crowd. On the next day the parties returned and reported that the boy had escaped from them, and they pursued him into the river and lost sight of him. The unfortunate negro was found dead on the next day, and is now (at the writing of this) lying on the Kentucky beach, opposite this town, where he was drifted by the waves. As he is out of the jurisdiction of this State, no means have yet been taken to ascertain the mode of his death.

Shawneetown is on the Mississippi river, in the extreme south-eastern corner of the State—in the very darkest part of 'Egypt,' where a fugitive slave is scarcely more likely to find friends than in Kentucky itself. The fact that a man was captured there by a band of ruffians and carried across the river in open daylight, *on Sunday*, without legal process, and in the face of his own declarations that he was free, reveals at once the character of the people and the sort of religion that prevails among them. The Dred Scott decision is popular there of course, and doubtless has its champions in the pulpits of the place! If an incident half as cruel and barbarous as this (involving the rights of a white man) had occurred on what the American Church complacently calls "heathen ground," how eagerly and earnestly would the religious press and the agents of missionary societies press it upon the public attention as an evidence that the people who could permit such wickedness stood in need of the gospel?

We wonder if Shawneetown was not among the places visited by the late Revival? We know, at any rate, that not a few of the active participants in that revival are at peace with the system of villany of which the above is one of the legitimate fruits.

THE ATLANTIC TELEGRAPH.—In the last hour of preparation for the press, the people of this city are engaged in celebrating the great event of the century—the establishment of telegraphic communication between the Old World and the New. Broadway, one of the noblest streets in the world, is decorated for miles with flags and other appropriate devices, while a grand military and civic procession—the most imposing, probably, ever witnessed in this country—is passing through it, spectators thronging the walks, filling every door and window, and covering the roofs of the buildings. We have no room for a more particular description of what is passing before us.

The telegraph is not yet open to the public, but last week it was used to convey to us intelligence of the cessation of the war in China. Under the terms of the treaty of peace, the Chinese Empire is open to the trade of all foreign powers; the Christian religion is allowed in all parts of the country; foreign diplomatic agents are admitted, and ample indemnity is to be given England and France. Important consequences must follow the enactment of this treaty. Let us hope that its fruits will, on the whole, be beneficent to all parties.

ANOTHER SLAVE CASE IN CINCINNATI.—We copy from the *Cincinnati Commercial* of the 28th ult. the following account of the unfortunate capture of two fugitive slaves:

Two slaves, aged respectively 22 and 25 years, who escaped from their master, Robert M. Ingram, of Dover, Mason County, Ky., on the 5th of March last, were surrendered to their master in Covington at about 9 o'clock night before last, by United States Marshals B. P. Churchill and W. L. Mason. The facts related by the Marshals are as follows:

The fugitives proceeded to Canada after fleeing from Kentucky, and remained there until a few days ago, when they returned to this city. Their master was notified of their presence here, and on the 24th inst. procured a writ of restitution, which was served on Tuesday by the Marshals above mentioned, near the Little Miami Railway Depôt, the fugitives being in a hack, en route for the Depôt, and designing to go to New-Richmond. The officers sprang into the carriage suddenly and secured the coveted prize. The horses were then turned toward the United States Court-House, and were driven down through Third street, one of the officers standing upon the side steps with his head and shoulders inside the coach.

Commissioner Newhall's services were required, and he declined at first entering into an examination of the cause at that hour of night, but Mr. Ingram insisted upon his right to an immediate examination.

Mr. Newhall acceded to the demand, and upon examination, the Sheriff of Mason County, and other persons, testified that the negroes belonged to the claimant. They were, accordingly remanded to the custody of the Marshals, and were taken immediately to Covington, and lodged in the Kenton county jail. The fugitives are valued at $1,500 each, and it is said their master intends to ship them to Lexington, where escape will not be very feasible.

NEW PUBLICATIONS.

THE ATLANTIC MONTHLY. September. Boston: Phillips, Sampson & Co.

"A Magazine of Literature, Art and Politics"—and the best of it is that one can read it twice with pleasure. Save your numbers and bind them, gentle public! You will read this of September, 1858, with pleasure for the third time even—and that twenty-five years hence, if you live as long, gentle component individuals! Such an article as "Ann Potter's Lesson" will by that time have acquired a new value quite other than a moral one; for it is a New England Idyl, of which the actuality has some time since begun to wear out. Steam-carriages, telegraphic letter-carriers, Normal schools, and the diffusion of Atlantic literature that they facilitate will soon rub down the sharp edges of this real and original life, which men will love too late and strive in vain to reproduce in all its educated narrowness and all its wordless depth—in all the colorless beauty of its severe Flaxmanlike outline. When the quaintness shall have been made classic by time and the picture become endeared by the disappearance of the original, nothing in the great future of American Literature will be more read and valued than what may remain to carry back our remote descendants to the times before our own.

"Eloquence" is an article of rare value in point of discriminative thought, in spite of its "terrific tendency towards unity." In it we see all *in* all, and are made aware how a thinking mind anticipates the future through the clear vision it has of the present. One sometimes smiles at the want of perception men exhibit of the things nearest to them. They search in vain, in their blindness, for the spectacles that they pushed upward in annoyance from their own noses. This philosophical observer is not such a one. *He*, now, could read his *Liberator*, and be aware, as he did so, that he saw the coming age fused as in a crucible. Oh that there were more such, to ensure a perfect moulding and a perfect casting!

"Daphnaïdes," the article on the English poets laureate, so rich in literary lore, is finished, and a complete one it is for the use of all who seek a guide in their reading of the many inferior English poets between Chaucer and Tennyson, who have well-nigh died out of the literary popular mind. The superior poets men partly know. They should know the inferior ones also, for the perfecting of their own judgments as to differences and degrees of excellence. "Pintal" is a sketchy story that carries one along with more than the ordinary pleasure of such stories.

Does not every one remember the effect produced by long looking at some bright, pleasant object?—some color that charms the sight? So it is with us after the Autocratic pages:

"Everything we look on seemeth green";

the "Water Lilies" seem to have been gathered for that very table. There is something in them, too, that reminds one of the recent naturalist studies of Michelet. It is the spirit of the age, which, in all lands alike, is penetrating deeper and deeper into nature, with the conviction that there is "no poetry like a fact."

The Literary Notices of this number are able and refreshingly just. John Fitch, the Inventor of Steamboats, and Joshua R. Giddings, the Anti-Slavery Statesman, have received each his due. We should like to make room for the nice appreciation of "The Exiles of Florida."

Having introduced the *Atlantic Monthly* to sundry foreign readers, we are happy to find, by the following extract, which we translate from our latest French correspondence, that we have a right to the *second* peculiar pleasure of the benevolent heart—that of seeing its gifts appreciated. (N. B. The *first* is of giving good that is *not* appreciated, as every Abolitionist knows:)

"Thank you for what you send. 'The Nautilus' is charming—so is 'Happiness,' though your critique is true. Joy recollected *is* joy, and sorrow's memory is sorrow still. '*It is all over now*,' say ignorant comforters; but *nothing is ever over*."

What clear-thinking faculties have those French people! We adventure an example of it in another sentence from this same writer, albeit its place would be under another head.

"You (the Abolitionists) are enabled to bear the spectacle of wickedness and injustice, by the consciousness that you are doing all in your power to put an end to it. You have a definite object in view—the destruction of an evil thing which stands apart and alone; and enlisted on your side are the sympathies of every human being not blinded by self-interest." (*Ay*, my friend, but the exceptions form by far the most numerous class.) "You are not in this case perplexed by the fact that all the individual good done does but strengthen the universal evil—so that what would seem a little progress does but retard the moment when excess of evil will render the regeneration of society inevitable."

Yes—we *are* fortunate—

"We few—we happy few—we band of brothers."

For life presents itself to us in a great comprehensive purpose, towards the accomplishment of which every step is the trampling down of individual wrong, and the promotion of individual good; and the attainment of which is the opening of broader vistas to infinite strivings and immortal good. Ours is not the mere *vision* of immortality, but its beginning.

BLACKWOOD (L. Scott & Co.'s Reprint) for August is on our table. The contents are as follows: Gladstone's Homer; Circulation of the Blood—its Course and History; White's Eighteen Centuries; London Exhibitions and London Critics; the Byways of Literature; Kingsley's Andromeda; Bulwer's new novel, "What will he do with it?" Part XV.

PENNSYLVANIA ANTI-SLAVERY FAIR.

THE Committee call upon their fellow-laborers for efforts for the Twenty-third Annual Fair, to be held in Philadelphia in December next.

To those who have long labored in this department of Anti-Slavery work there is not need to speak of its value and efficiency. To others we would say, give us your services for the slave's sake and for the sake of your own moral natures. Enlist with us in laboring for the emancipation of one-seventh of your own countrymen from a tyranny which European despots no longer tolerate.

Let there be a genuine "Revival" of faith in the Right and of works of justice and mercy, blessing him that gives and him that receives.

The products of the manufacturer and of the farmer, with the works of skill and taste, will be appropriate offerings to the cause.

There is need that the next Fair should surpass all previous ones in pecuniary results; for the times demand that the trumpet-call of the Abolitionists should sound louder and louder above the din of the political arena and the controversies of ecclesiastical organizations.

SARAH PUGH,	ANNA M. HOPPER,
HARRIET D. PURVIS,	MARY GREW,
LUCRETIA MOTT,	MARGARET J. BURLEIGH,
LYDIA GILLINGHAM,	ELIZABETH GAY,
SARAH A. MCKIM,	ROSANNA THOMPSON,
MARIA M. DAVIS,	MARIA CONKLIN,
CLEMENTINE R. JOHN,	SARAH PEIRCE,
MARGARET A. GRISCOM,	MARTHA KIMBER,
ANNA SHOEMAKER,	MARY SHAW,
ABBY KIMBER,	JANETTE JACKSON,
SARAH L. CHILD,	RACHEL WILSON,
EVELINE SUPPLEE,	MARIAN JANE MITCHELL,
MARTHA A. GALVIN,	CAROLINE WISE,
REBECCA PLUMLY,	EMILY W. TAYLOR,
ELIZABETH CARMAN,	REBECCA S. HART,
MARY A. HALL,	LYDIA WHITE,
EMMA PARKER,	ELIZABETH MAGEE,
ELIZABETH M. DAVIS,	ELIZABETH J. LEWIS,
SARAH KENDERDINE,	MARGARETTA FORTEN,
SUSAN W. SHAW,	HANNAH L. STICKNEY,
HULDAH JUSTICE,	MARY T. STICKNEY,
MARTHA CARMAN,	GULIELMA M. JONES.

ENGLISH VIEWS OF THE QUAKERS.—Our readers must not suppose that in copying the notices of Mrs. Ellis's recently published novel that have appeared in leading literary journals in London, we intend to endorse the views of Quakerism which those journals express. We have only assumed that our Quaker readers would be glad to "see their sect as others see it," and that those who are not Quakers would yet be interested in the views of Quakerism thus frankly exhibited.

OBITUARY.

WILLIAM CULLEN BRYANT, writing from Evesham, England, Aug. 9th, announces the sudden death of Miss HELEN RUTHVEN WATERSTON, daughter of the Rev. R. C. and ANNA (Quincy) Waterston, of Boston. She died at Naples, Italy, on Sunday, July 25th, aged 17 years. Mr. Bryant says:

"Some of the pleasantest, as well as some of the saddest recollections of my present visit to Europe relate to this charming young person and her premature death. I must say a word of her, and of the dangers which, in some cases at least, attend a residence in Naples.

"It was at Heidleberg, a little more than a year since, that I met the Rev. R. C. Waterston, of Boston, with his wife and their daughter, an only child. I confess that I felt a certain pride in so magnificent a specimen of my countrywomen as this young lady presented—uncommonly beautiful in person, with a dignity of presence and manner much beyond her years, and a sweetness no less remarkable than the dignity. Wherever she went, it was easy to see that she was followed by looks of admiration. A further acquaintance with her showed that her intellectual and moral qualities were equal to her personal graces. Her mind was surprisingly mature for her time of life. She was kind, true, sympathetic, religious and overflowing with filial affection—the most dutiful as well as most beloved of daughters. After we left Heidleberg, we saw no more of her, until her parents, in April last, after a winter's residence in Rome, brought her, apparently in full health, to Naples, where we then were, and took lodgings at the Vittoria Hotel, in the street of that name, looking out on the beautiful bay.

"The streets of Chiatamone, Vittoria and the Chiaja contain the best hotels in Naples, and their situation is highly attractive to the stranger. The public garden called the Villa Reale extends in front of them, the only promenade for pedestrians in Naples; and a pleasant one it is; the grand peninsula of Posilepo, studded with stately country seats, and overhanging the sea with its tall gray precipices, bounds the sight of the west; to the east you have in view Castellamere and Sorrento with their background of airy mountain summits; in front rises the rocky Isle of Capri, and close at hand the waters of the Mediterranean dash and murmur all day and all night on the shingly beach in front of the houses. The glorious prospect, the broad open streets, full of Neapolitan bustle, and the warm winter sunshine, allure travellers to fix themselves in this part of Naples in preference to any other. Yet this beautiful quarter has a bad reputation for health among the Neapolitans. A friend of mine, who had resided for some years at Naples, said to me: 'I know a lady who has a palace on the Chiatamone, and who declares that as soon as she makes trial of living in it, she suffers with disordered nerves. So she is obliged to let it, and to live a little way back from the shore; a short distance will answer. The same thing happens to many others. They abandon their desirable mansions to those who are willing to live in them.' From other quarters I heard, not long after my arrival, that people living in this spot were subject to low nervous fevers. What may be the cause I do not pretend to say. The sewers of the city have their mouths here in the edge of the bay, and under the very windows of the houses there runs one of these foul conduits, with frequent small openings, which send up offensive exhalations. Possibly this is the main occasion of the mischief.

"It was in a hotel in this part of Naples that Mr. Waterston took rooms for his family. They had scarcely occupied them three days, when Miss Waterston was seized with the malady which ended her life. It was attended from the first with great weakness—so great that before it became clear to her parents that it was desirable to remove her, a removal was impossible. Once or twice the disorder put on a favorable appearance, and they were flattered with the hope of her recovery; but at length it became manifest that it was a disease of the heart, and must prove fatal. Whether she might have escaped the attack in a more healthful atmosphere, I will not presume to conjecture, nor whether in a different climate the medical remedies applied would have had a better chance of success; but it is at least highly probable that she would have escaped the deplorable weakness, which almost at once made her removal to a more friendly atmosphere impossible.

"When I mentioned to my banker at Florence that we had left Miss Waterston very ill at Naples, he exclaimed with great energy, 'Her father must get her away as soon as he can; it is certain death for her to stay; the climate is the most relaxing in the world.' But whether a removal would have been beneficial or not, it has long been an impossibility. She grew weaker and weaker, bearing her sufferings with a patience and resignation so sweet and saint-like that even the physicians, familiar as they were with the experiences of the death-bed, were melted to tears. At length, a little before her end, her mind began to wander, but in such a manner that it seemed as if she was admitted to a glimpse of the brighter world to which she was going, and she passed away in what might almost be taken for a beatific vision—a happy life closed by a happy death—leaving her parents broken-hearted, but for the strong religious trust which supported them."

DEATH OF GEORGE COMBE.—The latest arrival from Europe brings us intelligence of the death of GEORGE COMBE, the celebrated Phrenologist, who was personally known to many of our readers. He died suddenly, of pulmonary disease, at the Hydropathic establishment in Surrey, whither he had gone to visit some friends. He was 70 years of age. The *Times* of this city contains a sketch of his life, from which we copy as follows:

"In the year 1815, the doctrines of Gall and Spurzheim were brought under discussion in Edinburgh, and the attention of Mr. Combe was directed to the science of Phrenology. An interview with Spurzheim, who visited Edinburgh about the same time, led Mr. Combe to a careful examination of the new theory, and from an investigation he became a believer and an earnest champion. With his brother Andrew, he became phrenologically controversial. Letters were published, in which the brothers described each other's characteristics as defined by the organs developed on their skulls, and in spite of the sneers of the reviews and the refusal of the encyclopædists to commit the handling of the subject of phrenology to the believers in the new science, the public faith grew, mainly through the efforts of George Combe, who saw in it a new solution of the problem of the structure and functions of the brain. In 1826, the "Society for the Diffusion of Useful Knowledge" was instituted, for the purpose of supplying good and cheap books to the working classes; but unfortunate circumstances caused a delay in the issue of its publications, and it was only in 1827 that its first tract was printed. Six weeks before its appearance, George Combe read before the Phrenological Society of Edinburgh the first part of a work, to which he gave the title of *The Harmony between the Mental and Moral Constitution of Man and the Laws of Physical Nature.* This was the germ of his celebrated work, entitled *The Constitution of Man in Relation to External Objects.* The Society for the Diffusion of Useful Knowledge having refused to publish among their cheap series any work on Phrenology, Mr. Combe set himself in earnest to follow up the undertaking he had already begun. Among the works on that subject, which followed each other rapidly from his pen, were the *Elements, Outlines and System of Phrenology*, a volume on *Moral Philosophy* and *Lectures on Popular Education.* In 1833, he married Miss Cecilia Siddons, and four or five years later gave up the practice of his profession. In 1838, he visited the United States, and remained here for two years, lecturing on Phrenology, and preparing a journal of his tour, which was afterwards published under the title of *Notes.* His reception in this country was cordial in the extreme. Spurzheim had died here a few years before Mr. Combe's arrival, and the believers in Phrenology looked to the latter gentleman as the legitimate successor to the honors paid to the lamented leader. The *Constitution of Man*, first published in 1828, was reprinted here, and reached an enormous sale. It is by this work that Mr. Combe is chiefly known. Its circulation in Great Britain soon ran up to 100,000 copies, and it has been translated into several languages. After his visit to the United States, Mr. Combe passed some years in travel on the continent. The later years of his life were a period of infirm health, incapacitating him for active efforts."

JOHN H. W. HAWKINS, who was known to many of our readers through his labors in the cause of Temperance, and especially as one of the originators of the Washingtonian movement, is dead. The New Haven *Palladium* says:

"The man whose death is thus announced, will be remembered by thousands in the United States, for the most affecting story which he told of the sufferings of himself and family from his habits of intemperance. His daughter 'Hannah' was his guardian angel, and her name will always be associated with that of her father, in the minds of those who heard him, because she was indeed his guardian angel, and was made so prominent in his thrilling story. Hawkins probably did more for the cause of temperance than any other man, living or dead—because of his peculiar experience—his advocacy of the principle of moral suasion and his doctrine of total abstinence, and because of the peculiar pathos and artless eloquence with which he related his sufferings and those of his daughter Hannah. His power of speech was almost irresistible; and yet he was not a cultivated man—but, on the contrary, he was, in some respects, illiterate, though possessing a good mind, and having much experience with the world in most of its varying phases. For the time in which he appeared before the public, probably he was the most eloquent and efficient advocate of Temperance that was then upon the stage, or has since appeared, not excepting Mr. Gough."

DANIEL S. WHITNEY, now in Iowa, has been appointed a Lecturing and Collecting Agent of the American Anti-Slavery Society, and is hereby commended to all friends of the Anti-Slavery cause in the places he may visit between Iowa and Massachusetts. He is authorized to receive names and subscriptions for the NATIONAL ANTI-SLAVERY STANDARD and *The Liberator*.

CAPTURE OF A SLAVER.—The United States brig Dolphin has captured (near the Cuban coast) a slaver named *Echo*, with over 300 slaves on board, and brought the same into the port of Charleston, S. C. We are compelled to defer the account of the capture and of the effects of the same in Charleston till next week.

AN Old Red House, standing near the line of the Troy and Boston Railway, is located in two States, three counties, and four towns: the States of New York and Vermont, the counties of Rensselaer, Washington and Bennington, the towns of Hoosick, White Creek, Shaftsbury and Bennington.

THE TWENTY-FIFTH
NATIONAL ANTI-SLAVERY SUBSCRIPTION ANNIVERSARY.

THE undersigned, who have, for so many years, done what they could to promote the ANTI-SLAVERY CAUSE, financially and otherwise, through the medium of the AMERICAN ANTI-SLAVERY SOCIETY, will, as usual, hold their (twenty-fifth) Anniversary at the close of the year, with the same purpose of still further strengthening the beneficial influences of that Society, moral, religious and political, for the extinction of slavery.

At the beginning, before the principles of the cause were understood, we could not, with the slightest hope of success, ask of the public, whose affair it is no less than our own, direct contributions of money. We therefore devised an Annual Bazaar for the sale of contributions of articles; and it afforded an opportunity of great usefulness, both financial and social, to the cause.

But the changed state of the public mind now suggests greater directness in the method and increase in the usefulness of this anniversary; and we propose, this year, to give our usual sums and take up our accustomed collections by direct cash subscription; and we entreat the friends, both at home and abroad, who have been wont to coöperate with us, to do the same, nothing doubting the result will much exceed the sum ($3,000) raised last year.

To our Southern friends we present this prospect with increased hope of their coöperation in consequence. For, as none better than they know what slavery and the daily increasing risks of its tenure are, so none have a deeper concern in seeking the most effectual means of putting an end to this common sin and suffering of our native land.

The money we have annually raised has been hitherto employed to sustain the NATIONAL ANTI-SLAVERY STANDARD, the organ of the American Anti-Slavery Society. But, following the recent indication of the Executive Committee, in making individual efforts to place that paper on a self-supporting subscription basis, we shall enable them to devote the result of our *joint* financial effort to sustain eloquent and faithful lecturers, now so much needed, and in far greater numbers than heretofore.

By this plan we may accomplish double the amount of service to our cause, and thus furnish its friends and our own with a two-fold motive to continue and increase their contributions.

No words from us at this late day are needed to stimulate a *prudent* generosity by description of all the means that go to change the mind and the heart of a great nation on the central question of its policy; or to kindle a *sublime* one by commendation of a cause identified with every thought that is ennobling and holy, with every hope that is august and magnificent, with every memory that is precious and sainted, with every idea that is consoling and beautiful, with every effort that is enlightening and beneficent, with every association that history, or poetry, or patriotism, or philanthropy, or Christianity, or life or death, have sanctified and blessed.

We cordially and respectfully invite the members and friends of the American Anti-Slavery Society, *the world over*, to meet with us at the close of the year (time and place named hereafter), to receive our subscriptions, our good wishes and our thanks; and to unite with us on an occasion which, as the end of one quarter of a century of labours and the beginning of another, will be of no ordinary commemorative interest and prospective significance to THE CAUSE.

MARIA WESTON CHAPMAN,	LYDIA D. PARKER,
MARY MAY,	ELIZA F. EDDY,
LOUISA LORING,	ABBY FRANCIS,
ELIZA LEE FOLLEN,	SARAH RUSSELL MAY,
L. MARIA CHILD,	ABBY KELLEY FOSTER,
HENRIETTA SARGENT,	SARAH H. SOUTHWICK,
ANNE WARREN WESTON,	EVELINA A. S. SMITH,
MARY GRAY CHAPMAN,	ANN REBECCA BRAMHALL,
HELEN ELIZA GARRISON,	AUGUSTA G. KING,
SARAH SHAW RUSSELL,	ELIZABETH VON ARMIN,
FRANCES MARY ROBBINS,	ANNA SHAW GREENE,
CAROLINE WESTON,	ELIZA H. ARTHORP,
MARY WILLEY,	MATTIE GRIFFITH,
SARAH BLAKE SHAW,	MARY ELIZABETH SARGENT,
SUSAN C. CABOT,	ANNE LANGDON ALGER.

Summary.

Mr. Ralph Waldo Emerson will deliver the annual address before the Middlesex Agricultural Society, at Concord, this month.

A "working Democrat" is defined by a Minnesota paper as a "Democrat who can poll the largest number of votes with the fewest men!"

AFRICA.—Late advices from the West Coast report that the British steamer Trident had brought into port as a prisoner the American ship Eliza Gibbs, filled with slave decks and stores.

The Charleston (S. C.) *Mercury* says:

"For our part, we have, for some time past, looked to the mastery of the General Government by the Abolitionists to be just as sure to take place as any other event morally certain in the course of human affairs. The whole history of the country for the last twenty or thirty years points to this result as inevitable in the usual course of things."

A TRAIN STOPPED BY GRASSHOPPERS.—A freight train on the Newburg Branch Road was stopped by grasshoppers a few days since. Large numbers of grasshoppers had alighted upon the track, literally covering the rail. The train passed over a great number of them, which made the track so slippery that the wheels turned round without going forward. Sand was procured and poured upon the rail, when the train resumed its accustomed motion, and proceeded without any further delay.

A MOVE IN ARKANSAS TO REMOVE FREE NEGROES.—The Arkansas papers contain an address from a committee appointed by the citizens of Little Rock, to the people of that State, upon the subject of the removal of free negroes from its limits. The address sets forth the undesirableness of that class of population in a slaveholding community, suggests that the necessary laws be passed by the Legislature to remove them from Arkansas and to forbid their return forever afterwards. The question was mooted two years ago, but failed.

THE MAN WITH A SHAWL NEED NOT APPLY.—We find in the Gospel (Maine) *Banner* the following advertisement:

"I am desirous of securing the services of two male teachers to teach school the coming winter. I take this method therefore of making known the fact. If this notice meets the eye of any *man* (I mean physical as well as mental) who is willing to *teach* as well as *keep* school, I should be happy to see him.

"N. B.—No person who wears a *shawl, spectacles, or walks* with a *cane*, need apply, as sufficient instruction from that class has already been had. H. B. MAYNARD, Agent.

"Kendall's Mills, July 10th, 1858."

OCEAN TELEGRAPH TO "OUR SOUTHERN ISLANDS."—We learn from Dudley R. Cotton, Esq., a prominent merchant of Barbadoes, that a movement is on foot there for a telegraph communication to the main land. It is proposed to connect with "the rest of mankind" at the nearest point of the Florida coast. The Legislative Assembly of Barbadoes voted an appropriation of $30,000. The other islands contributed with equal liberality. The far-seeing sagacity of the English government will undoubtedly soon lace together her gulf possessions with a sub-oceanic cable. It is believed, we learn, that this project will be inaugurated practically this autumn or next spring.—*Boston Bee, Aug.* 27.

A IMPORTANT DISCOVERY.—Prof. C. F. Greenough, of Boston, has discovered a new process by which burning fluid and camphene are made non-explosive, thereby saving the risk of accidents which have become so frequent in our country. The process by which this *desideratum* is attained consists in the complete saturation of the camphene or fluid with carbonic acid gas. This gas, it is well known, is unable to sustain combustion (and, indeed, in considerable quantities it is as effective an extinguisher of fire as water itself), and when combined with burning fluid, utterly destroys its explosive character without the least impairing its illuminating property.

A HOPEFUL CONVERT.—Recently the Methodists held a great "revival" in Wisconsin. Among the converts was one whose previous profession had been "Three Card Monte." Times being somewhat hard, he found little profit in his legitimate "practice," and became "converted," as the Elders say. One night, at the suggestion of an Elder, he rose to edify the congregation with his experience, and thus "delivered" himself: "

Miscellaneous Department.

From The Liberty Bell.

THE RUNAWAY SLAVE AT PILGRIM'S POINT.

BY ELIZABETH BARRETT BROWNING.

I.

I STAND on the mark, beside the shore,
Of the first white pilgrim's bended knee;
Where exile changed to ancestor,
And God was thanked for liberty.
I have run through the night—my skin is as dark—
I bend my knee down on this mark—
I look on the sky and the sea.

II.

O, pilgrim-souls, I speak to you:
I see you come out proud and slow
From the land of the spirits, pale as dew,
And round me and round me ye go.
O, pilgrims, I have gasped and run
All night long from the whips of one
Who, in your names, works sin and woe!

III.

And thus I thought that I would come
And kneel here where ye knelt before,
And feel your souls around me hum
In undertone to the ocean's roar;
And lift my black face, my black hand,
Here in your names, to curse this land
Ye blessed in Freedom's, heretofore.

IV.

I am black, I am black,
And yet God made me, they say:
But if He did so—smiling, back
He must have cast his work away
Under the feet of His white creatures,
With a look of scorn, that the dusky features
Might be trodden again to clay.

V.

And yet He has made dark things
To be glad and merry as light:
There's a little dark bird sits and sings,
There's a dark stream ripples out of sight;
And the dark frogs chant in the safe morass,
And the sweetest stars are made to pass
O'er the face of the darkest night.

VI.

But we who are dark, we are dark!
O God, we have no stars!
About our souls, in care and cark,
Our blackness shuts like prison-bars!
And crouch our souls so far behind,
That never a comfort can they find,
By reaching through their prison-bars.

VII.

Howbeit God's sunshine and His frost
They make us not, they make us cold,
As if we were not black and lost,
And the beasts and birds in wood and wold
Do fear us and take us for very men;
Could the whippoorwill or the cat of the glen
Look into my eyes and be bold?

VIII.

I am black, I am black,
And once I laughed in girlish glee;
For one of my color stood in the track
Where the drivers drove and looked at me:
And tender and full was the look he gave!
A slave looked at another Slave—
I look at the sky and the sea.

IX.

And from that hour our spirits grew
As free as if unsold, unbought;
We were strong enough, since we were two,
To conquer the world, we thought.
The drivers drove us day by day;
We did not mind: we went one way,
And no better a liberty sought.

X.

In the open ground, between the canes,
He said "I love you," as he passed:
When the shingle-roof rang sharp with the rains,
I heard how he vowed it fast.
While others trembled, he sate in the hut
And carved me a bowl of the cocoa-nut,
Through the roar of the hurricanes.

XI.

I sang his name instead of a song;
Over and over I sang his name:
Backward and forward I sang it along,
With my sweetest notes, it was still the same!
But I sang it low, that the slave-girls near,
Might not guess, from what they could hear,
That all the song was a name.

XII.

I look on the sky and the sea!
We were two to love, and two to pray—
Yes, two, O God, who cried on Thee,
Though nothing didst thou say.
Coldly thou sat'st behind the sun,
And now I cry, who am but one—
Thou wilt not speak to-day!

XIII.

We were black, we were black,
We had no claim to love and bliss—
What marvel, ours was cast to wrack?
They wrung my cold hands out of his—
They dragged him—why, I crawled to touch
His blood's-mark in the dust—not much,
Ye pilgrim-souls—though plain as rain!

XIV.

Wrong, followed by a greater wrong!
Grief seemed too good for such as I;
So the white men brought the shame ere long
To stifle the sob in my throat thereby.
They would not leave me for my dull
Wet eyes! it was too merciful
To let me weep pure tears, and die.

XV.

I am black, I am black!
I wore a child upon my breast—
An amulet that hung too slack,
And, in my march, could not rest!
Thus we went moaning, child and mother,
One to another, one to another,
Until all ended for the best.

XVI.

For hark! I will tell you low—low—
I am black, you see;
And the babe, that lay on my bosom so,
Was fair too white—too white for me;
As white as the ladies who scorned to pray
Beside me at church but yesterday,
Though my tears had washed a place for my knee.

XVII.

And my own child—I could not bear
To look in his face, it was so white;
So I covered him up with a kerchief rare,
I covered his face in, close and tight!
And he moaned and struggled as well as might be,
For the white child wanted his liberty—
Ha, ha! he wanted his master's right.

XVIII.

He moaned and beat with his head and feet—
His little feet that never grew!
He struck them out as it was meet
Against my heart to break it through.
I might have sung like a mother mild,
But I dared not sing to the white-faced child
The only song I knew.

XIX.

And yet I pulled the kerchief close:
He could not see the sun, I swear,
More than, alive, than now he does
From between the roots of the mangles—where?
I know where!—close!—a child and mother
Do wrong to look at one another,
When one is black and one is fair.

XX.

Even in that single glance I had
Of my child's face—I tell you all—
I saw a look that made me mad—
The master's look, that used to fall
On my soul like his lash—or worse—
Therefore, to save it from my curse,
I twisted it round in my shawl.

XXI.

And he moaned and trembled from foot to head—
He shivered from head to foot—
Till, after a time, he lay, instead,
Too suddenly still and mute;
And I felt, beside, a creeping cold—
I dared to lift up just a fold,
As in lifting a leaf of the mango fruit.

XXII.

But my fruit! ha, ha!—there had been
(I laugh to think on't at this hour!)
Your fine white angels—who have seen
God's secret nearest to His power—
And gathered my fruit to make them wine,
And sucked the soul of that child of mine,
As the humming bird sucks the soul of the flower.

XXIII.

Ha, ha! for the trick of the angels white!
They freed the white child's spirit so;
I said not a word, but day and night
I carried the body to and fro;
And it lay on my heart like a stone—as chill;
The sun may shine out as much as he will—
I am cold, though it happened a month ago.

XXIV.

From the white man's house and the black man's hut
I carried the little body on;
The forest's arms did around us shut,
And silence through the trees did run!
They asked no questions as I went—
They stood too much for astonishment—
They could see God rise on his throne.

XXV.

My little body, kerchiefed fast,
I bore it on through the forest—on—
And when I felt it was tired at last,
I scooped a hole beneath the moon.
Through the forest-tops the angels far,
With a white finger in every star
Did point and mock at what was done.

XXVI.

Yet when it all was done aright,
Earth twixt me and my baby strewed—
All changed to black earth—nothing white—
A dark child in the dark—ensued
Some comfort, and my heart grew young;
I sate down smiling there, and sung
The song I told you of, for good.

XXVII.

And thus we two were reconciled,
The white child and black mother, thus;
For as I sang it—soft and wild,
The same song, more melodious,
Rose from the grave whereon I sate!
It was the dead child singing that,
To join the souls of both of us.

XXVIII.

I look on the sea and the sky!
Where the Pilgrims' ships first anchored lay,
The great sun rideth gloriously!
But the Pilgrims' ghosts have slid away
Through the first faint streaks of the morn!
My face is black, but it glares with a scorn
Which they dare not meet by day.

XXIX.

Ah, in their stead their hunter-sons!
Ah, ah! they are on me! they form in a ring!
Keep off—I brave you all at once—
I throw off your eyes like a noisome thing!
You have killed the black eagle at nest, I think;
Did you never stand still in your triumph, and shrink
From the stroke of her wounded wing?

XXX.

(Man, drop that stone you dared to lift!—)
I wish you, who stand there, seven abreast,
Each for his own wife's grace and gift,
A little corpse as safely at rest,
Hid in the mangles! yes, but *she*
May keep live babies on her knee,
And sing the song she liketh best.

XXXI.

I am not mad—I am black!
I see you staring in my face—
I know you staring, shrinking back—
Ye are born of the Washington race!
And this land is the Free America—
And this mark on my wrist—(I prove what I say)
Ropes tied me up here to the flogging-place.

XXXII.

You think I shrieked there? not a sound!
I hung as a gourd hangs in the sun;
I only cursed them all around
As softly as I might have done
My own child after. From these sands
Up to the mountains, lift your hands,
O Slaves, and end what I begun.

XXXIII.

Whips, curses! these must answer those!
For in this UNION ye have set
Two kinds of men in adverse rows,
Each loathing each! and all forget
The seven wounds in Christ's body fair;
While He sees gaping everywhere
Our countless wounds that pay no debt.

XXXIV.

Our wounds are different—your white men
Are, after all, not gods indeed,
Nor able to make Christs again
Do good with bleeding. *We* who bleed—
(Stand off!)—we help not in our loss—
We are too heavy for our cross,
And fall and crush you and your seed.

XXXV.

I fall—I swoon—I look at the sky!
The clouds are breaking on my brain:
I am floated along, as if I should die
Of Liberty's exquisite pain!
In the name of the white child waiting for me
In the deep black death where our kisses agree—
White men, I leave you all curse-free,
In my broken heart's disdain!

England.

ENGLISH VIEWS OF THE QUAKERS.

From The Saturday Review.

THIS is certainly the most novel-loving age that has as yet appeared in the world. We had supposed that long ago every subject had found its novel, but Mrs. Ellis* has succeeded in giving us a new experience on the subject. A Quaker novel is a sort of portent. We should have supposed that a Quaker prizefight would hardly have been a greater anomaly. Such, however, is apparently the nature of *Friends by their own Fireside*. Whether the authoress is still technically a Quaker we do not know; but she certainly writes under the strongest bias in favor of their principles and some of their practices, though she appears in the most friendly and sympathetic manner to be aware of the fact that there is a weak as well as a strong side to them. The book is in itself of very slight importance, and it neither has nor claims any particular literary merit. It is a very thin and ill-connected story about one Jacob Lair and his family. He has a son who rebels against the strict principles of the sect, in which almost all the good characters of the book sympathize with him. The youth gets, however, into bad company, takes to drinking, and dies in a pathetic manner, being first made the subject of a death-bed conversion. Of his two sisters, one is a most devoted Quakeress, embodying all the peculiarities of the denomination. She is a very charming young lady, but has the misfortune to fall in love with the villain of the book, an accomplished hypocrite, who takes to swindling and has to run away from the police. The other sister, who is pretty, lively, and has a somewhat worldly tendency, undergoes a degree of courting which is not very common in worldly families. A rigid but amiable Friend makes love to her, not unsuccessfully, in a one-horse chaise. They quarrel, and she falls in love, without being asked, with an interesting foreigner, who breaks his arm in the road near her aunt's house, and is kept there during his cure. The first lover then comes back, and they make matters up; but in the interval she has a highly spiritual flirtation with a clerk of her father's, who mixes up in the oddest way an intense yet liberal Quakerism with an admiration for that most dismal of all gospels, the sentimental parts of Lord Byron. If it is a fair picture of Friends at their own fireside to represent a young lady as having three lovers at once, for each of whom she finds abundant occupation and no little sympathy, we can only say that the young Quakers of the last generation were at once ungrateful and blind to their privileges, if, as Mrs. Ellis tells us, their favorite subject of conversation was the strictness of the Society's rules. We might, perhaps, have been inclined to guess *a priori* that a body which laid so much stress on the necessity of repressing every kind of outward manifestation of feeling would naturally intensify the feelings which it tried to combat; and Mrs. Ellis's book supplies very curious, because it is obviously unconscious, evidence not only of the truth of this conjecture, but of the great extent to which it must be applied before its truth can be at all appreciated.

The book sets out with a sort of mild protest against the obvious follies of Quakerism; but as it goes on, the authoress gradually relents, and seems at last to preach the doctrine that peculiarities of dress and language ought to be patiently endured by the members of the Society, in consideration of the value of the principles which it embodies. Upon this we need not dwell. The subject is sufficiently well-known to every one who feels any curiosity about it. The real peculiarity of Mrs. Ellis's book is to be found, not in what it teaches specifically, but in its general tone. Every character introduced, with one or two exceptions, is remarkable principally for a certain energy and vivacity which take very different forms, but which are always to be found in one shape or another. It would seem as if the constant habit of minute self-command, the separation from the rest of the world, and the extreme importance which is attached to the punctual discharge of common duties and occupations, had a specific tendency to develop whatever capacity for energetic action or feeling the character may possess. Many sufficiently notorious facts exist which supply strong evidence that this view is correct, and that the Quakers are, in point of fact, distinguished by the possession of the very qualities in which most people would probably at first sight expect them to be deficient. A sect of which the cardinal doctrine is that the Inner Light is the only infallible guide for human action—which looks upon every outward and visible institution as carnal and unprofitable—which considers war as distinctly unlawful, and has so strong a dislike to the employment of physical force in any form that its members shrink from putting the law in motion, either in civil or criminal affairs—might well be expected to consist of a set of gentle enthusiasts retiring from the real business of life and given up to a sort of semi-monastic dreams and ecstacies. When, however, we look at the facts, we find that the very reverse is the truth. The Quakers, as a body, are almost as rich as the Jews. They are almost always employed in commercial affairs, and, generally speaking, with signal success. They are the keenest and most successful of bankers and brewers. Indeed, they succeed as men of business much as the Puritans succeeded as soldiers. A carnal bill-discounter has no more chance against a Friend in the same way of business than Prince Rupert's dragoons had against Cromwell's Ironsides. In ordinary cases, no doubt this apparent contradiction may be to a great extent accounted for by the obvious consideration that the mere fact of forming part of a small and very exclusive society is an advantage in commercial matters. It is like being a member of a close corporation. It is also plain enough that the great mass of mankind never imbibe very deeply the principles of the creed which they profess, and that if the conventional rules which it brings to bear upon them repress their energies in every direction but one, they will in that one direction break out with redoubled force.

These considerations, however, do not explain the fact that the general tendency of a whole religious community is what we have described. A large proportion of Quakers must be deeply impressed with the fundamental principles of the body; and we cannot doubt that in all religious communities the sincere believer gives the key-note upon which the tone of the body, considered as a whole, ultimately depends. It would seem to follow that there must be a real connection between the energy—and especially the social and commercial energy—which, in point of fact, characterizes the Quakers and their leading doctrines; and, upon consideration, we think it will appear that this is the fact. It is the natural consequence of every system of religious belief which divides the sharply into two halves, the spiritual and the secular, to incline those who adopt it to introduce a methodical strictness into the inferior sphere. It is at once a point of honor and a point of duty, to a person who lives in a world of his own, to observe the usage of the world of which he is not a member in common with other men with a certain exactness. Though he may look with some contempt upon the common life of all men, he will recognize the fact that he has certain duties in relation to it, and will make a great point of discharging them. Industry and honesty, being recognized and practised as duties, lead to wealth; and by degrees the inner light to which at first these virtues were merely humble though indispensable adjuncts becomes more and more exceptional and transitory. The morality remains, and brings in its train riches, and often harshness and worldliness far harder than those of ordinary men of the world, because those who indulge them always reflect that if it would but shine (as it possibly may), there is always the inner light to fall back upon. This is the history, not of Quakers alone, though they display it most strongly on account of the close supervision which their organization enables them to exert over each other. It is also the history of all religious parties and bodies which share their habit of splitting the world into halves. Wesley used to say that one of his chief difficulties consisted in the fact that he was bound to preach industry and honesty, and that he found that if his disciples practised his doctrine, they always became rich, which destroyed the purity of their faith. The fact that forms of faith like these are closely connected with national prosperity, and the fact that they do not seem to know what to do with it when they have produced it, are deeply and equally instructive. They are the strongest of all proofs that no religion can really discharge its functions which does not comprehend the whole of human nature, and point out the links by which goodness and prosperity—the most common actions of life and the highest aspirations of piety—are vitally and indissolubly connected.

** Friends at their own Fireside, or Pictures of the Private Life of the People called Quakers. By Mrs. Ellis, Author of "The Women of England," &c. 2 Vols. London: Bentley. 1858.*

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From The Athenæum.

It is impossible in over-wrought and over-written days like these to say confidently what will and what will not gain acceptance for any given book. The matter may not be new enough—it may be too new. We shall see ere long whether the curiosities of China brought to the Egyptian Hall by Mr. Albert Smith will be as acceptable to *John* and *Mrs. Bull* as the sight and sounds of those everyday girls, the *Miss Simmonses*, lisping at the foot of Mont Blanc. To ourselves, every life is interesting which is really pictured. A Mormon novel, supposing it is fairly executed, would be as great a curiosity as "The Initials"; and Shanghai and Singapore have no mysteries more remote from the experiment of the average inhabitants of England than those represented by the poke bonnets and the broad brims that may be seen (some years ago they were more numerous than now) creeping to and fro in the midst of the vain crowds of the world's people, "coveting" (as the Quaker poetess put it) "no great observation." The humors, however, of this singular body of religionists have attracted rather than repelled some of England's least sectarian humorists. Charles Lamb loved to watch their doings; Hood's *Ruth Mumford* is as veritable a Quakeress in her ways and sayings as if Hood had been brought up on the "Book of Extracts." Some few years since, the coarse and unfair portraitures by Mrs. Green excited a certain attention. People were glad to laugh at the slyness of her *Rachels* and *Tabithas*, and at the oppressive greediness of *Jonathan* and *Solomon*, and the rest of the "men Friends." But, as we pointed out at the time, only half the truth was told, and that half was set down in malice. Mrs. Ellis has written her book in a gentler spirit, having the same right to speak to her facts as her predecessor—having, we believe, like Mrs. Green, been born in a Society from which she separated herself. It remains to be seen whether her photograph will prove as attractive to the general public as her predecessor's caricature. We can assert that it is at least far more correct.

But, be the ink black or be it pale, the picture represented is one which will sadden all who study the influences of opinions on morals. It is sad to see conscience made a stumbling-block in place of a staff—it is sad to see a code of discipline put forward among the devout and benevolent which can only be partially imposed on, not cordially accepted by, anybody, including the enterprising as well as the timid—original as well as imitative beings! External conformity, inner duplicity—can any disease of society, whether as regards an entire sect or its separate families, be more melancholy than this union? Such inevitable consequences of Quaker rule and governance—of a mystical and indistinct creed, and a rigorous enforcement of trivial observances—are as distinctly set forth by Mrs. Ellis who writes in love, as they were by Mrs. Greer who dipped her pen in hatred. The new Quaker novelist merely takes in hand the fortunes of a quiet family bound together by strong natural affections; and shows how the same were traversed and destroyed by that compression, that forced subscription, that substitution of letter for spirit, of superstition for a faith admitting the use of reason—which are the essence and the cement of Quakerism. That essence is fast losing its vitality—that cement is crumbling year by year, for the present at least. But as every folly and every fancy return in some new form; as we are now seeing the Wizard and the Seer of the Middle Ages calling up ghosts (after an appeal to the advertising columns of *The Times*) for the amusement of May Fair—who knows whether our grandchildren may not see reproductions of the disciples of George Fox, who testified in "steeple-houses" to the great discomfort of church-goers? who knows that *Justice Shallows* to come will not have to provide prison clothing for far-away grandchildren of James Naylor, who will appear in our highways as did *Lady Godiva* in the streets of Coventry? Meanwhile, this book by Mrs. Ellis may be relied on as a faithful and delicate picture (one passing dash of melo-drama allowed for in Paul Rutherford's laudanum bottle). It is, to our thinking, by many degrees the best work which its writer has given to the public, perhaps because it is the only one in which she seems to have written with perfect control over her materials.

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From The Literary Gazette.

It is, we see, announced by the public journals that some board, or meeting, or committee of credit and renown, among "the people called Quakers," has offered a prize for the most satisfactory investigation into the causes of the numerical decline now and for some time past observable in the sect. The complaint is of long standing; and, as well from patent facts as our own less reliable ratiocinations, we should be disposed to say no less incurable than inveterate. If we regard this as, on the whole, matter for congratulation, it certainly is not from any idea that religion is likely to gain anything from the extinction of one of the most benevolent and charitable of religious bodies. The descendants of those who are now forsaking the Society of Friends cannot excel the piety of their forefathers: they will surpass our expectations if they retain it. The gain is purely negative: it is a small matter that a few estimable men should discard certain external religious badges, out a great matter that they should no longer be compelled to maintain them by intolerance and popular misapprehension. Such a moral compulsion is, in our view, the real secret of the prolonged vitality of Quakerism. Steadfastness of profession became not merely a duty arising out of conviction, but a point of honor. This it was that gave permanence to what, in its origin, was a mere breath of enthusiastic feeling, and so doomed by its very constitution to pass away. This congealed the fickle billow into an icy mountain; this made the shape of a hat a matter of conscience, and the anti-Priscianic use of pronouns a genuine testimony to the truth. Paradoxical as it seems, the least worldly of sects really owed its continued existence to that very worldly point of honor which its members professed to regard as the most deplorable of vanities. The world's discovery that Quaker peculiarities were neither wrong nor ludicrous occasioned the Quaker's own discovery that they were neither honorable nor rational. It was the old fable of the contest between the sun and the wind.

It may be said that we are taking a narrow and superficial view of Quakerism, dwelling upon its unimportant, external peculiarities, to the neglect of its substance and essential idea. The answer is, that everything vitally distinctive of Quakerism has long ceased to be peculiar to it. It needs but a moderate acquaintance with the schools of theology that exert the most marked influence on modern thought to discover that the much decried doctrine of the "inward light" is in one shape or another confessed by them all. One man calls it reason and another faith, another intuition, and another communion with the Divinity; but they all mean at bottom much the same thing. This being so, Quakerism, as distinguished from other creeds, becomes a mere bundle of oddities, and if, in Coleridgean phrase, you "bark a Quaker," you find, not indeed that he is "a poor creature," but that, according to his notions of church government or exegesis, he is a liberal churchman, a Baptist, or a Unitarian. One chance remains—cannot Quakerism preserve its individuality by retaining its semi-monastic character, as "a kingdom not of this world." Alas! the gales of piety now blow in quite a different direction from that which they maintained in the days of Charles II. In that licentious time religious men thought, and thought justly, that the further they could keep apart from the world the better it would be for their religion. Now things are changed, the profane world is better, the religious world worse, and men have discovered that the separation of human things into sacred and profane at all was from the beginning a mischievous mistake, founded on no essential principle of truth or reason, and leading to the worst hypocrisy and unreality. Such is now the doctrine of every religious teacher of eminence, from the elder Newman to the younger Newman, and thus placed between two fires, an object of attack to the serious as well as the frivolous, it is plain that the strict separation from the world so long characteristic of Quakerism cannot be much longer maintained.

Whether the writer of the forthcoming prize essay will have the candor to take these points into consideration, is more than we can say; and it is hardly likely that such a line of argument would do much towards recommending him to his peculiar class of readers. But it will certainly be to his loss if he neglects to consult Mrs. Ellis's pages. The authoress has a *prima facie* claim to be heard, having, as we gather, been a Quakeress herself in early life, but having subsequently left called upon to exchange the denomination of her birth for some other—probably the Established Church; she ought, therefore, to know some thing both of the strength and weakness of Quakerism; and her revelations tend to confirm our previous impression, that the sect is dying out, not from any sudden blow or weakness newly made palpable, but simply because the cessation of irritating opposition has left it nothing to resist, and the change of religious sentiment nothing to uphold. Nothing but external peculiarity, and the habits of thought and feeling it engenders, distinguishes Mrs. Ellis's religious characters from the average Churchman or Protestant Dissenter; and sensible people will not long remain separate from the world for the sake of a mere unmeaning badge. The only real difficulties in the way of union are those of tradition and prejudice—not without weight, as Mrs. Ellis can tell us:

"It is scarcely possible in the present day, when so many have voluntarily resigned their membership on conscientious and religious grounds, to imagine what it was to be *dismissed* at the time alluded to; nor, indeed, could the real pain, the disgrace, the family affliction, resulting from such dismissal, be understood without some insight into the social clanship by which the members of the body are bound together. Nor was it formerly the disunion alone which had to be considered; nor the rupture of old ties, with the breaking up of old habits and associations. There was a kind of isolation which those who ventured upon this step were always made to feel, accompanied with a sense of ignominy which it required a strong motive or a brave spirit to enable any one to endure. Then there were all the tender lamentations of those who wept over the lamb departing from the fold, blended perhaps with insinuations from other quarters, not the most charitable, as to the sincerity or correctness of the motive for such a step. So that all these influences, and many more than can be specified here, combined to hem in the whole community as by one social compact, almost as effectually as the novitiate is hemmed in within the convent walls."

It is clear, however, that this "clanship" is but the correlative of an estrangement from the world certain to cease as soon as the world shall cease to give occasion for it. Social rather than religious questions form the subject-matter of this book, which contains much that is very curious and instructive in a psychological point of view. The influence of Quakerism on the young would alone afford matter for an essay of no inconsiderable magnitude. The authoress gives proof of a fair insight into the system she describes, and, considering her position as a convert, the entire absence of acrimony is creditable to her good sense and good feeling. As a novel, this is infinitely superior to her previous compositions, being extraordinary to relate, neither prosy, didactic, nor dry. The descriptions are graphic, the characters are well defined; there is a great air of reality throughout, the inevitable morality is for once in place, and the authoress's honest desire to give a correct transcript of what she has actually known has happily prevailed over her old propensity to tedious sentimentalizing. The great drawback is want of power; we are always interested, never excited or absorbed. This, however, is all the more characteristic of the composed, unimpassioned sect which, with all its deficiencies, we respect too highly to intend anything but a compliment in styling "Friends at their own Fireside" a very Quakerly novel.

For The Standard.

OUR BABIES.

I SHOULD not say our babies,
But I have it written down,
For our sweet pet's our daughter,
And she's nearly three years grown.

Would you like to know about her,
About our black-eyed Kate?
She's a famous little thinker,
I will vouch, at any rate.

All the loving names e'er thought of
Our darling's called each day;
Full well she knows we love her,
Her sweet lips say we may.

She's a saucy little maiden,
For she mocketh every word;
I think the best name for her
Is "Our little mocking-bird."

No bright coquettish ways
Claim I for my daughter;
She cares too little for the world,
With these to bid them loiter.

No fear but what she'll fare well,
E'en now she claims her right,
And, sturdy little soldier,
She claims it too with might.

Katie will learn many things
Before (this short life through)
She will knew herself a character,
All spotless, pure and true.

But our sweet baby Jennie,
With her soft, bewitching eyes!
I wonder, wonder often
That she dwelleth 'neath the skies.

Our darling little sunbeam!
Thy little feet will guide
Our ever-faltering footsteps
Unto the Father's side.

More timid than thy sister,
The world will colder seem,
And sometimes, when thy heart aches,
Thou wilt all heartless deem.

If your paths should be together,
Thou wilt gain from that brave heart
Many lessons that will school thee
As thou travellest through the mart.

While from thy dear, gentle spirit,
Katie will sweet lessons learn;
Thus you'll wander on to heaven,
Leaning on each arm in turn.

H. A.

Gleanings from Foreign Publications.

WALTER SAVAGE LANDOR.—Mr. Walter Savage Landor has left England in consequence of some difficulties, and there has been a sale of his pictures.

—THE ROYAL SPHINX AND ENGLISH CHARIVARI.—*Punch* was seized on account of the caricature of the Emperor as a "Sphinx," but, after twenty-four hours' consideration, the inhibition was rescinded, and the irreverent publication now lies upon the tables of the reading-rooms.

—ANOTHER CRYSTAL PALACE.—The promoters of the intended Great Exhibition of 1861 have under consideration a proposition for placing the new Crystal Palace, in which it will be held, as a permanent building in Battersea park, close to the present terminus of the West-end and Crystal Palace Railway.

—It is now stated in India that the insurrection of the Sepoys was premature. They were told by the chiefs of the rebellion that the time was approaching when they must strike for their religion, but no day was named. The signal was to be the seizure of some great British official at Calcutta; but this was not attended to, and hence the ill-success of the rebellion.

—PICCOLOMINI COMING TO AMERICA.—The London *Evening Herald* says: "The direction of the Academy of Music at New York, bent upon affording their countrymen an opportunity of seeing and hearing the marvellous rendering of the story of the 'Dame aux Camellias,' have offered to Mdlle. Piccolomini a most brilliant engagement. The offer has been, we understand, accepted, and the middle of next month will witness the departure of this charming dramatic cantatrice for the United States."

—INTOLERANCE IN NORWAY.—The *Morgenblad* announces that the Abbé Lichté, the Catholic curé of Christiana, in Norway, has been subjected to judicial proceedings for not having inscribed on the list of Roman Catholics a Protestant lady who had recently been converted to Catholicism, and has been condemned to a fine of 100 species (600f.) and costs. The public prosecutor has furthermore demanded that the curé should be dismissed from his office.

—FINELADYISM.—First Elegant Mamma—"How shocking this is! the way nursery maids neglect the children!"

Second do.—"Yes, dear! And I don't see that anything can be done. For what with parties, and the time one naturally devotes to dressing, and the numerous calls one has to make, one can't look after one's own children, you know!"—*Punch.*

—PHOTOGRAPHS OF RAFFAELLE'S CARTOONS.—We hear that, at last, the public are likely to obtain copies of Raffaelle's Cartoons, more accurate than Holloway's or Barnett's engravings. The department of Science and Art has determined to have them photographed, and Mr. Thurston Thompson, photographer to the department, is now at work at Hampton Court successfully. The photographs are to be used as prizes for Schools of Art, and will also be published for the benefit of the public.—*Athenæum.*

—RELIGIOUS REFORM IN RUSSIA.—A letter from Warsaw of the 4th says: "A religious reform has taken place in Russia. The government has limited the powers of the orthodox Greek clergy in certain matters, and has suppressed some ridiculous ceremonies which had been introduced into public worship in order to strike the imaginations of the ignorant and superstitious populations. It has also resolved to reduce the number of the United Greek clergy, so as to have one pope (priest) for every 1,000 souls, instead of one for every 300."

—INVASION OF RATS.—The *Moniteur Algérien* mentions an invasion of rats in the province of Bona, the animals having spread over some districts of the country and devoured whole fields of corn. According to the accounts of the Arabs, these vermin have never appeared in such numbers as during the present season. An officer of the Arab bureau is now engaged in going through the district, in order to ascertain the extent of the damage caused, and fix approximatively what allowance it will be necessary to make to the sufferers in the payment of their taxes.

—A CROWN OF GOLD ON THE TOMB OF MME. SONTAG.—The Duke of Mecklenburg Strelitz has placed a laurel crown of gold on the tomb of Mme. Sontag, who lies buried by her sister Nina's side, in the chapel of the convent at Marienthal, a village near Dresden. The crown bears this inscription: "To the best of wives and of mothers, the most faithful of friends, the most beautiful and amiable of women, the greatest of songstresses, this crown is dedicated by George, Grand Duke of Mecklenburg-Strelitz."

—The name of Captain Ingraham, who procured the release of Martin Kosta from the Austrians, occurs in a novel way in a drama on the Indian war, now being played with great success at New York. An American, taken prisoner by the rebels, is brought before Nana Sahib, who orders him to be impaled, or something equally horrible. The Yankee, not the least dismayed, coolly remarks, "You can kill me, I guess; but, sirree, Captain Ingraham will settle with you afterwards." Whereupon the knees of the fiendish rebel begin to shake, and, amidst thunders of applause from the spectators, he hurriedly sets the American free.

—A Paris letter contains the following: "With unmitigated regret I desire to communicate a very important piece of news, viz.: Voluminous skirts are no longer the fashion! Crinoline, practically, is a defunct article, and borax powder will no more be put into starch to give petticoats the stiffness hitherto requisite. It is the high *chic* now to wear few skirts, and, in fact, collapse the balloon! I derive my information from that popular journal of the fashions, the *Gazette Rose*, edited by the Vicomtesse de Renneville, a lady generally supposed to dwell in a magnificent palace in the Faboury St. Germain, but who in reality, I am assured, lives in a garret, smokes a black pipe, and wears very seedy black pantaloons and no end of beard."

—A letter received by the Cotton Supply Association from Mr. R. D. Ross, Cape Coast Castle, Gold Coast, states emphatically that cotton, which is indigenous to Africa, and grows abundantly in Ashantee, might be obtained equal to that of Georgia, both in quantity and quality. The natives have from time immemorial woven their own clothes, but now prefer those of Manchester. Mr. Ross thinks the Africans would readily profit by instruction, and that Africa would ere long compete with the slave States of America if capitalists would establish an organization in central districts to purchase and prepare for export all the cotton which the natives should be left to grow themselves.

—Lord Lyndhurst tells a good story *apropos* of his surrender of the great seal in 1846. "When I went to the palace," says his lordship, "I alighted at the grand staircase; I was received by the sticks, gold and silver, and other officers of the household, who called in sonorous tones, from landing to landing, and apartment to apartment, 'Room for the Lord High Chancellor of England.' I entered the presence chamber; I gave the seals to her Majesty; I had the honor of kissing her hand; I left the apartment by another door, and found myself on a back staircase, down which I descended without any one taking any notice of me, until I was looking for a carriage at the outer door, when a lackey bustled up, and, with a patronizing air, said, 'Lord Lyndhurst, can I do anything for you?'"

—CAPTURE OF A "MERMAID."—In the nets of Mr. John Anderson, on the Forth, a mermaid, or angle-fish, nearly six feet long, and 100 lbs. weight, was caught this week. The wings of this "wonder of the deep," which has a face like that of a frog, and a tail like that of a shark, are eight inches long. Before being caught, the fisherman saw it raise itself upright in the water, and then fly over the surface like a bird. While diving it was caught in a turbot net. The belly is pure white; the back is light-brown; the skin being rough like that of a shark or dog-fish. The wings are not unlike two wings of a thick skate; and the teeth resemble those of a shark. The fish measures three feet across the wings. It will be shown to-day at Mr. Anderson's establishment, George street.—*Scotsman.*

—A PRECOCIOUS CUTTLE.—I was much amused with the perfect self-possession of the first that was hatched in my presence. It had not been free from the egg-shell for one minute before it began a leisurely tour of the vessel in which it first saw the light, examining it on all sides, as if to find out what kind of a place the world was, after all. It then rose and sank many times in succession over different spots, and after balancing itself for a moment or two over one especial patch of sand, blew out a round hole in the sand, into which it lowered itself, and there lay quite at its ease. It executed this movement with as much address as if its had practised the art for twenty years.—*Wood's Common Objects of the Sea-shore.*

—As the diligence which plies between Guenna and Bona, in Africa, was a few nights ago proceeding along the road near the village of Penthièvre, the horses all at once reared up, and refused to advance; and the driver perceived a gigantic lion seated in the middle of the road. He at once informed the passengers, and they all manifested the greatest consternation; but at his suggestion they lighted chemical matches, and burned paper. The light of the moon was, however, so strong that it paralyzed the glare of the flames, and they produced no effect on the lion. The consternation of the passengers was on the increase, when the animal relieved them by walking slowly away.

—"Party spirit, outside the walls of Parliament," writes Mr. Massey of a period in the reign of George III., "was so languid that the public no longer cared to read how the ministry were saving or ruining the nation. Pamphleteers, who appealed to the country on the alarming crisis of affairs, appealed in vain. But tracts which gave the secret history of the Princess Dowager's intrigues with the Earl of Bute, or the private life of the Duke of Cumberland, met with a good sale. The public were much more interested in the domestic history of a public man than in his political character and conduct. Several periodical publications ministered almost exclusively to the demand for gossip and scandal. And these papers paid their contributors more liberally than the respectable journals. No great skill or talent was required to please the taste of the public. Their appetite was not nice, and their credulity seldom rejected any fable, however gross."

—In the whole range of biography we (*Press*) know not a more touching story than the circumstances under which Seddon's "Sunset from the Pyramids" was painted. All who remember that remarkable picture, with its delicious hush and glory, its vivid violet barred with gold, the two feathery palms black towards the sky-line, and the shadow of that funereal pyramid inverted in that wonderful pool of water, must fill up their recollection of the picture with the figure of the artist, who had pitched his tent there in the desert to be near a poor dying fellow-countryman. "As I could not," as he touchingly says, "bear to let him die alone, with none but an Arab servant, I have begun a sunset view of the Pyramids, in order to be on the spot and keep him company." With the exception of the account of Severn watching by the bed of Keats, and working hard that his friend might have every necessary comfort, we cannot recall in any human biography so loving, so disinterested a circumstance as this of Seddon watching and comforting the last hours of one who had no other claims upon him than those of country and religion.

—TENNYSON'S NEW POEM.—The opening lines of Tennyson's new poem, on King Arthur and the Knights of the Round Table, are as follows—they have not before been published:

> "I sing of Arthur; I who lately sang
> The common things of earth, life's fears and joys,
> And things which touch the common heart of man,
> Now take a noble theme, and raise my voice
> To sing of one who first reared England's fame
> Amid the stars—Arthur, whose name shall sound
> Along the ringing corridors of Time
> Till Time shall be no more."

Tennyson introduces an imaginary daughter of King Arthur, and a Christian priest, who in the battle scene—the noblest of the whole epic—holds up the symbol of redemption to the dying hero, and claims him for the cross.

—LORD BROUGHAM AS A NAVVY.—The *Carlisle Journal* thus describes the workmanlike style in which Lord Brougham went through his duties in cutting the first sod of the Eden Valley Railway a few days ago: "Lord Brougham received from the brawny navvy who stood beside him a neat spade, with which he cut the first sod, and threw into a handsome mahogany barrow, which had been provided for the occasion. His lordship then, with a vigor as remarkable as it was characteristic, wheeled the barrow along some planks that had been laid for a distance of some ten or a dozen yards, emptied its contents, and then, in a truly navvy-like manner, turned his back, and pulled the barrow to the point whence he started. During the operation, the most deafening cheers resounded from every part of the field. His lordship appeared to be much amused with his own performance."

—A CROTON IN PARIS.—Emulating on a small scale the great exploit which has brought the waters of La Durance, which first flowed into the Rhone, now to flood the harbor of Marseilles, the Prefect and Council of the Seine are maturing a plan for bringing into Paris the whole contents of a small river called La Soude, which now loses itself in an insignificant tribute to La Marne. But the local authorities of that department protest against being robbed of their stream. The loss to them is very trifling compared with the gain to a large district in Faubourg St. Antoine, but they cling to their rivulet with all the pride of Swift's friend, Dr. Delany, to whom the Dean wrote, among other disparaging remarks on his villa—

> And the stream you call "Meander"
> Might be sucked up by a gander.

—Leigh Hunt goes into ecstacies when describing the additional beauties which the hoop added to the female figure. "When it was large, and the swell of it hung at a proper distance from the person, it became not an habiliment, but an enclosure. The person stood aloof from it, and was imagined to do so. The lady, like a goddess, was half concealed in an hemisphere out of which the rest of her person rose like Venus out of the billows. When she moved, and the hoop was at proper length as well as breadth, she did not walk—her steps were not visible—she was borne along; she was wafted; came gliding." Thompson, in his juvenile days, was also seized with this madness for the hoop. He writes:

> "One thing I mind—a spreading hoop she wore,
> Than nothing which adorns a lady more;
> With equal rage could I its beauties sing—
>